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Of the Church · By the Church · For the Church

Luther League Review

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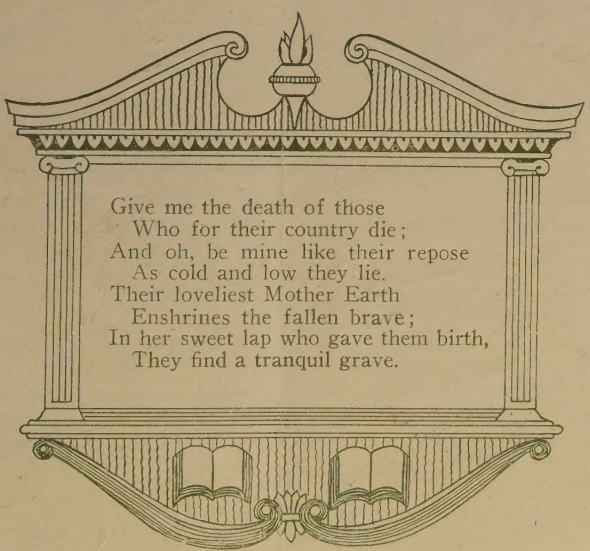
MEMORIAL DAY



Give me the death of those
Who for their country die;
And oh, be mine like their repose
As cold and low they lie.
Their loveliest Mother Earth
Enshrines the fallen brave;
In her sweet lap who gave them birth,
They find a tranquil grave.

MAY THIRTIETH

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

A Crisis Battle in American History

BY DANIEL POLING.

Mine eyes today have seen the vale
The circling hills around,
My pilgrim feet today have trod
A nation's travail ground.

YOU will please excuse the verse. I have just been wandering along Seminary Ridge, clambering over the boulders that hang on the Round Tops, falling into the yawning wells of Devil's Den, and through it all thrilling with such enthusiasm, that my mind may have a tendency to twist my pen.

At the historic old Court House, used as a hospital during the battle of Gettysburg, the venerable janitor, a G. A. R. man, and a survivor of the "Bloody Three Days," told me that a few feet from where I had been standing, a splendid fellow lay wounded on the 2nd of July, 1863. A shell exploded just outside, and one of the fragments hurling through the window tore the poor chap's face away.

Down the street, a short distance, and one square to the right, a plain bronze tablet marks the spot on the stone steps of the Lutheran Church where a chaplain fell, foully murdered, while defending the honor of the house of God. Bullet holes still add to real estate values in the quiet little city, and corn fields still yield their annual harvest of broken metal and bleached bones. Only a few days ago, laborers excavating for a cellar, unearthed the skeletons of four men.

With one of the students from college—and, by the way, the main building of "Old Gettysburg" played a prominent part in battle history, having been used as a hospital—I started to see the battlefield of Gettysburg in earnest. Only in a general way could we see it, of course. Days and days could profitably be spent on the hills, and in the valley where brother fought brother until the death. But though we rushed from place to place irritated and hampered by limited time and myriad things we wanted to see; though we could not read all the monuments, spend moments in all the historic nooks, or walk up and down all the trenches and battle lines, we still had time enough to see, and read, and feel enough to drown our eyes with tears, and flood our souls with patriotic veneration for those who here fought and bled and died that the "government of the people, for the people, and by the people might not perish from the earth."

We wound first through the streets of the little city through which troopers galloped and infantry charged in the first two indecisive days of the battle, then up the hill close by the home of the president of the Lutheran Theological Seminary, where, in the wide fireplace, the finest religious library in America was wantonly destroyed, to the magnificent government pike, known as Confederate Avenue. Turning to the right we rode along what was on July 1, 2 and 3 the right wing of the Army of Northern Virginia. We were at the scene of the first day's struggle. Soon our feet pressed the sod where Reynolds fell while grandly meeting the charge of Lee's advance guard. A little mound supporting a simple stone marks the exact spot where Pennsylvania's great major-general of the volunteers died. Yards in advance of his own firing line, as it is, by it we read better than by plaudits of history, the chivalrous dash of his bravery. A noble monument in stone and bronze a quarter of a mile distant represents the warrior in lifelike pose, sitting on his charger, and gazing away toward the blue line of hills from whence came the dashing men in gray. From one of the four cannon resting on granite bases at this spot was fired the first shot of the battle of Gettysburg.

Just ten miles it is to the seam in the mountains through which wound the tried veterans of Dixie Land. A gray haze of smoke hangs like a pall over the hills, and through it fantastic, weird shapes seem

moving still. Rank on rank of infantry, lumbering cannon, flashing sabers of cavalry—men are marching up the quiet Pennsylvania pike. No word they utter, no sound, but in their eyes the light of awful purpose burns a living flame, and on their brows is set the pallid seal of fate. They tread the narrowing lane of death. They sang the songs and cheered the cheers, with word, with thought, with life of that which they believed to be a cause well worthy of smiles from God, but which the One Omnipotent had judged unworthy and untrue. The sun is waning in the west, and with it wanes and flickers out a brave, brave people's star of hope. Confederacy is lost forever. "The government at Washington still survives." Humbly in the dust we bow and thanking Him who rules the roll of worlds, for the heritage of sires who died, we, the living, "rededicate" ourselves to the cause of brotherhood and common weal, follow on our destiny.

There are many things that we would like to write, but we must hasten our pen as we hastened our feet. At the extreme right of Seminary Ridge is a monument that attracted our attention. It is erected in memory of the Ninetieth Pennsylvania Regiment, and represents in stone a shattered tree-trunk. At the forking of two branches a little turtle dove in bronze stands with widespread wings, hovering over her young. The story is to me a beautiful one. A shell on the first of July, by Lee's advancing army, tore the top out of a tree where the monument is now erected. Just below the section cut away a little dove had her nest, and through the long and terrible battle she covered her young, now and again uttering a plaintive mother cry of fear, not for herself, but for the little ones nestling in her breast. The same old beautiful story tells in another and stranger way, but the same old story still —the love of a mother. Rob the world of light and joy and truth and bravery and virtue, and leave still with us mother love, and soon the sun will shine, the heavens smile, the world bloom with new courage, and faith lead on her own sweet way to purity.

Changing our course we drove the entire length of Seminary Ridge, the position occupied by General Lee and the Army of Northern Virginia during the battle of Gettysburg. Every few yards iron tablets marked positions of batteries, battalions, and divisions, giving names and recording history. Cannon were in position, placed as nearly as possible in the places occupied by the artillery in July, 1863.

Here in a sunken vale we read that just before us and behind a clump of scrub oaks Longstreet formed his lines for Pickett's charge on the Union center. Driving on we had at last traversed the entire length, four miles, of the Confederate battle line. Descending into the valley, we began our backward trip down the Union positions by Big Round Top and Little Round Top, through Death Valley, and Devil's Den, along Peach Orchard, and Bloody Wheat Field, over the High Water Mark of the Rebellion, into Meade's headquarters, and on through the national cemetery, out to Spangler's Spring, where men in blue and men in gray drew water together.

We climbed Big Round Top, and the lookout tower located on the summit. It was a hard pull, but the view that lay in panorama before our eyes, eastward, westward, to the north, and to the south, was recompense a hundred times for all the energy expended. Some one has said that this is the most beautiful and inspiring landscape in all the world. However that may be, we can only say that speech fails utterly to describe, pen and brush are as plowshares to picture the wealth of wondrous beauty that the Master Artist has here bestowed upon the hills and valleys of the old Keystone State. We can only say—come and see.

Our pilgrimage is now through the blood pools of the battle. From the Round Tops we could see the entire field from end to end. Looking down the boulder-strewn sides of those little mountains, our souls grew sick as we thought of men in the face of minnie balls and canister, struggling up the steep. Devil's Den is absolutely sickening with its death-traps and crevices. God must have veiled his face on that terrible second day in July. Satan surely had his blood-glutted revelry.

On the left flank of Little Round Top stands a monument to General Warren, who saved the Union Army from annihilation by discovering the sudden flank movement of Hood, aimed against Little Round Top, which was as yet unoccupied by the Federals. Warren took the only two available guns, and without orders from a superior, galloped at their head to a position on the crest of the hill, where he fought like a demon until reinforcements came, and Hood was hurled back broken and defeated.

We cannot stop at Peach Orchard, where Sickles was cut to pieces, at the wheat field, which in ten minutes became a blood red field of death. We hasten by monuments recording the achievements of companies, divisions, regiments and individuals, until we stand upon the knoll which, from its baptism of blood, is fittingly christened as the turning point of the war. It was the high water mark of the Rebellion. There

is one monument erected at this place that held us. We read every inscription. A huge stone pedestal, surmounted by a figure of a man charging bayonets, stands in honor of the Second Corps, Second Division, First Brigade of the First Minnesota Volunteers regiment. Reverently I uncovered my head, and reading the story, prayed the God of battles to multiply their kind forever and forever. Two hundred and sixty-two men—think of it, ponder it—two hundred and sixty-two charged a whole army! Yes, and holding them at bay, driving them back. Sickles defeated, had just poured his demoralized ranks through their lines, and close behind, on the double-quick, came the howling Confederates. Another moment and the Union center would be pierced. A crisis was at hand. No time for a single reinforcement. Covered with dust, his face drawn with fear, General Hancock gallops up to the little company of stalwarts from out the great West, and—may God help them—orders the charge. With courage sublime, down the slope they go into the jaws of death. Two hundred and sixty-two men charged an army, held an army, and when at last reinforcements had driven the fighting demons in gray back to their lair, 215 of the 262 men from the Second Corps, of Second Division, of the First Brigade of the First Minnesota regiment, did not answer roll-call. They were resting in the valley; they were tired, very tired, and God gave them sleep. Do you wonder that we wept? "Young man, go West." Go West to the seed-ground of this kind.

Yes, and here is Pickett's charge. Down the valley comes death and only death. We turn away. Men, the mangled forms of men, men in gray—brave men—men in blue—brave men—lie in heaps, sickening heaps. Some died with visions of Southern vine-clad mansions in a halo before their glazing eyes. Yes, some murmured softly the tender names of loved ones waiting among the hills of old New England. All were men, and they were brothers; sacrificed upon the altar of holy conviction to the glutted god of war. Let fall the curtain upon the mightiest tragedy of the Rebellion. Here God placed forever the seal of doom upon a cause, the "Lost Cause."

General Meade's headquarters were visited, and then we brought our day's trip to a fitting close by standing where Lincoln, the good, stood when he voiced the feeling of a nation that could not speak for sobbing, and said:

"But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men living and dead, who struggled here, have consecrated it, far above our poor power to add or detract."

With the vision of our martyred Lincoln we now take up the task left behind, and press forward to the light of destiny, which God hath set.

—

The Christian Soldier-Training

BY A. O. BERDAHL.

THE training of the Christian soldier is as vital as is the training of the soldier in our army. As our soldier boys are sent to army camps for thorough training before they go into active service for our Government, so must we as soldiers of Christ be thoroughly trained if we are to do effective work for our Lord and Master.

We are trained from early childhood to be Christians. The child is baptized, is reared in an atmosphere of prayer and family worship. As soon as it is able to speak, it lisps its prayer upon retiring to sleep. It is taught to say grace at table and to fold its hands and bow its head during family worship. It learns Bible stories and speaks familiarly of Bible characters. It is enrolled with the Cradle-roll, and then it enters the Kindergarten class of the Sunday School and continues through the various grades. At ten he joins the Junior Luther League and here he is taught how to properly conduct a meeting. He discusses with his co-workers simple Biblical topics, reads passages from Scripture, sings and prays. He works very seriously and very earnestly, for his is a very plastic mind, and the impressions he receives and the lessons he learns at this stage of life are most lasting. Then at about the age of fourteen he begins his study for confirmation. The lessons he has learned at home, at Sunday School, and in the League are emphasized. He learns to understand the meaning and the importance of the Sacraments. He learns the creed and the doctrines of our the vow he is to take upon his confirmation Church. He is taught the significance of day. Then he for himself *renews* and *confirms* the vows taken for him by another upon his baptismal day. How important to the young person is the renewing of those vows! And how important are the years following confirmation! Then he is

to be guided aright so that he may be true to the vows he took in the presence of the minister of the congregation and of God. He realizes well that he has promised to abhor all evil and to love God and to hold fast to the faith. He needs strict training during these years so that he may watch, stand fast in the faith, quit himself as a man, and be strong. His associates and his elders help or hinder him in his struggle to remain true. Religion introduces into each of us a principle which produces certain conditions and results—and, unless children recognize in the lives of their parents the fruits of the Spirit, parental teaching and preaching will avail little.

The true Christian family is the happiest family in the world. One of the most practical as well as important features of family religion is family worship. Neither the Church nor the State is better than its families. Family worship introduces the Christian religion in a formal way into the family and blesses the home with permanent good. The first family "began to call upon the name of the Lord." The first parent acted as high priest of God in his family. Such religion—family service of God—is as old as the Church. We find it in Eden, in the tents of the patriarchs, and in the wilderness with the prophets. Family worship is also a prominent feature of our Gospel stories. There was Cornelius, "A devout man, one who feared God with all his house and prayed to God always." Paul exhorts Christians, "Rule well your own houses; speaking to yourselves in psalms and hymns and spiritual songs." Timothy "from a child enjoyed the unfeigned faith" of his mother Eunice and his grandmother Lois.

Domestic worship was observed among the primitive Christians. Tertullian says of them, "They are united in spirit; they kneel down together; they pray and fast together; they teach, exhort and support each other with gentleness." Thus from the earliest dawn of intelligence, children accustomed to the daily service, and seeing religion in one of its most affecting forms, become familiar with the great ideas of religion. Whatever may be forgotten in subsequent life, the family altar will be always remembered. So effective is the training which the child as a soldier of Christ receives.

Home is consecrated to memory as a place of prayer—as the sanctuary of the earliest religious thoughts and devotions. That altar of prayer has a living history all the way through life. The Rev. George T. Dowling writes thus in the *Churchman:* "I think of the mother of my boyhood days who lived as seeing Him who is invisible. She was a very old fashioned woman, was my mother, with her sweet, quiet ways. You never would have found her picketing the White House gates. But O what a happy home she made, and what a song at evening time she was to everyone who knew her! How often I have seen her, when burdened with care, pass into the little room where she was accustomed to kneel and pray and she has come forth radiant and filled with peace. Then I learned where my mother got her smiles."

We are a Church that *believes* in prayer. Let us become more and more a Church that *prays!* The Kingdom of God advances as believers are much in the spirit and practice of praying. The spiritual blessings of God are given in proportion as men want them and pray for them. Without the blessings of God, institutions and men themselves become fountains of corruption. Nothing but religion imposes effectual checks upon folly and sin. Nothing else can keep men from moral deterioration. If we would save the nation we must save from error and destruction those who are to be the leaders of the coming day. We cannot overestimate the importance of our training for service. Our years of training may be long and wearisome. It may be well to remember that someone has said, "The more your life work is worth to God, the greater will be the difficulties you will have to work against." Jesus Himself lived upon this earth for *thirty* years before He was called upon for His *three* years of service. The *thirty* years were years of training. We hear of Jesus in the temple at the age of twelve and then for eighteen years we hear of Him not at all. But when He was called to begin His work we hear the voice from heaven saying—"This is my beloved Son in Whom I am well pleased. Hear ye Him." Then we know that the training Jesus had been given was thorough and that He was ready for the great work of His life upon earth. How anxiously do the Christian parents watch over their children during those most impressionable years—years of character building! And how important it is to give the young people the proper training for life as active Christian soldiers!

It is the Gospel of Jesus Christ that must heal the wounds of this war-torn world; the Church is the servant of the gospel; it must itself carry the gospel wherever it is needed.

The soldier in the training camp knew not why he was asked to do things; but he had faith in his commander and obeyed without question. "Stand fast in the faith." The soldier has faith in his leader; the Christian has faith in God—our great Leader. Faith does not determine the

Scripture; it only *knows* the Scripture to be God's Word. Faith *knows* Christ to be the Son of God—the Saviour of the World. Both Christ and the Scriptures are what they are objectively whether we have faith or not, but until faith is begotten we do not *know* that they are what they are.

The soldier in the army must watch, he must stand fast in the faith that the best is being done; he must act as a man, and he must be strong. Just so must the follower of Christ do. The soldier must watch so that while he is trying to conquer his foe he may also defend himself against the blows of his adversary. He must combat the evil forces and at the same time he must protect himself from those evil forces which seek to overcome him. The Christian must learn to be strong enough to stand alone in the struggle for the right. He must fight for the Right with God on his side. A soldier in the American Army has said, "I have come to believe that one of the first duties of a real Christian is to prove that religion puts charm as well as power into him." Again he says—"The thing which makes my right arm stronger than before is that God knows and cares and that it is His world yet—and always will be no matter what happens—and that His Son didn't give His life in vain if we can give ours for His world."

"At a dedication of a service flag, a little girl listened attentively to the addresses and was much interested. As she left the church with her father, who was a minister, she looked up at the sky and seeing one very bright star, she said: "O Daddy, God's Son must be in the war. See, He has hung a star in the window!" Thank God, the little girl was right. God's Son is in the war marching with His army. When Constantine was fighting for human liberty, he claimed to have seen the cross of God's Son against the sky and on it was written "By this conquer."

Our training is never complete for we must continually strive to do better. Christ Himself sets a high standard for us. He says—"Be ye perfect, even as I am perfect." And the apostle says—"The same spirit which is in Christ Jesus, be in you." Our aim in life is to attain the spirit and the perfection of Jesus Christ—and that we may the more nearly do so, we must "pray without ceasing" and read diligently the Word of God, for there we find instructions which, if we follow, will train us as worthy soldiers in the service of Christ. The manual for all of us should be the Bible for "This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are pure, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you; food to support you; and comfort to cheer you. It is a traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's shield and buckler. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject; our good its design; its end, the glory of God."

—•—

My Witnesses

THIS month our thoughts and hearts are warm with the memories which are so sacred to every true American. We are thinking none the less of the events of sixty years ago; our memories have been intensified during the past few years with the spirit of courage and sacrifice which have been passed on by the "Spirit of '76" and '61. But the hearts of men are aglow today in a much more marked degree than at any other time in the world's history.

The citizen soldiery of more than half a century ago made possible the larger sacrifices and enduring principles which actuated our country to call its young men to the front; they went from the farm and the factory, the country and the counter, the mine and the mint, the schools and universities, the pulpit and the press, all for the sake of keeping alive the truths taught by the Saviour upon the Galilean hills.

Some now sleep at Chateau Thierry, the Argonne Forest, St. Mihiel. All honor and glory to them. With the words of President Wilson, "We must never forget the duty that their sacrifice has laid upon us of fulfilling their hopes and their purposes to the utmost." This, it seems to me, is the impressive lesson and inspiring mandate of Memorial Day.

But much more than all this is the commemoration of Him whose life was not dear unto Himself that the principles for which we fought might be engraved in the heart and life of the world.

Witnesses need education and action. The former is fundamental to the latter; both are essential in carrying out the program of the Lord God in the redemption of a lost world. Education alone is as a univer-

sity completely equipped with the masters, the buildings, the instruments, but no student body; no outlet; no expression. Action without education is an undirected zeal; a zeal not according to knowledge; when fully developed, it brings forth the fruits of fanaticism and superstition. It took the Reformation of the sixteenth century to be the sponsor for the open Bible in the hands of the common people; Christian training among the laity; and the putting into practice of religious instructions through godly living. The Montbeliard country in eastern France was strongly impressed by that Reformation. In 1559 the Ecclesiastical Warrant paid particular attention to education, laying down principles still valid and in operation—"The object of education is to make worthy men who shall be useful to the Church and to the Christian Republic."

We have just celebrated Ascension Day; if your ear was keen to hear the word of the Risen Saviour, you could not mistake His one expression—"Ye shall be my witnesses." Every member of the Church is "My Witness."

The first conception of a witness is expressed in our word, "martyr." (a) One who testifies from what he has seen or experiences. (b) One witnessing by His death. (c) A testifier of a doctrine. *First,* a witness cannot testify to what he does not *know;* hence the importance of education. *Second,* he must *tell* what he knows; thus the necessity of action. *Third,* he must tell the truth, the facts, and not what he fancies is true or thinks is fact.

God has entrusted to the Church of the Reformation the work of preserving the true doctrines of the Word. *First, The Bible is the Word of God.* This is fundamental; our beloved Zion has been the leader in enunciating this fact. It is not certain doctrines or special facts which we take from it to suit our peculiar fancy, but we "receive the Word of God, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice." If you will make observation, you will learn that the world does not accept it as such. There are some who bear the name of "Christian" who have their doubts as to the "Thus saith the Lord." There are communions which are on decidedly dangerous ground because they accept only that part of the Bible which suits their intellectual convenience, and discard that which they feel is "unreasonable." The great importance, then, is for you, who are the Church of the future, to be "My Witnesses" in this particular incident. May the Word of God have its rightful place in your League, in your life.

Second, The Doctrine of Justification by Faith. This truth cannot be emphasized too much. It is a fact that salvation by works is finding a place in the belief of many who should know better. Do not be surprised when I tell you that it was very noticeable in the army camps. Many men felt and were even taught from the public platform that if they did their duty at the front, and gave their lives for the preservation of down-trodden Belgium and stricken France that the salvation of their souls was guaranteed. This does not apply to the thousands of Lutheran boys whom it was my privilege as a camp pastor to touch, neither did I hear one army chaplain (Protestant) but who rang clear as a bell on this point. This, however, could not be said of all social and religious workers. "Believe on the Lord Jesus Christ and thou shalt be saved," has been forgotten by too many. If the Luther League is called upon to witness anything it is called upon to witness very definitely that we are justified by faith and that "there is no other name under heaven, that is given among men, wherein we must be saved" save the name of Jesus.

Third. You are called upon to be "My Witnesses" with reference to the efficacy of *the Sacraments.* They are no empty form and ceremony. Here the Lutheran Church has a special mission again in telling the world the message and will of the Father. "Baptizing them" and "Given and shed for you for the remission of sins" must have a very prominent place in our Leagues and lives. We must interpret these great truths in such terms that the unsaved will understand the necessity of making them have a vital place in the development of Christian character. The sacraments of Baptism and the Lord's Supper are essential to salvation. Tell this to the world. Magnify it. "Ye are my witnesses."

We are hearing so much in these later days with reference to reconstruction. The world is suffering because of the absence of real construction which satisfies the growing demands. There is a place for reconstruction; reconstruction in the political world, the financial world, the social world, the educational world. However, we are beginning at the wrong end of the line when we seek to effect the largest changes through these alone. It is "the kingdom of God first" which occupy the most prominent place. The Church of the Reformation has it in her possession to make the reconstruction really felt for all ages. Are we not in duty bound to arise in our strength and His directing, and thus bear witness to His truth? Said He, "Ye shall be my witnesses."

In describing the feat performed by the

Twenty-seventh Division when it broke through the Hindenburg line on the St. Quentin tunnel sector, Major General John F. O'Ryan then in command, declared: "It was the fixed opinion of old army observers that nobody could have gotten through the line unless they were confident in their ability, physically fit and of a stern moral dependency. Our men had those qualities to an extent that bordered on fanaticism. They had a tremendous pride in their organization, were tremendously fit, and while their confidence was in no-wise boastfulness, it had no limitations. They simply knew they could do the job. 'Lead us to it' was the watchword of the men of the Twenty-seventh." The cause of the Lord Jesus is far greater than the World War just brought to a close, and greater than all the combined wars of all ages.

Then what about the Church? No power so great as what she possesses—"All power is given unto me, go ye." Never so fit as when equipped with "the Sword of the Spirit, which is the Word of God." The Church knows no limitations if she knows her Lord. Hear me, then, you as His representatives are "My Witnesses."

It is timely to ask the question, "Am I hindering the progress of the kingdom by my refusing to witness?" Place your ear to the ground and, if it is keen, you will hear the cry of the city and the cry of the country; the call from the war-ridden nations and more distinctly the Macedonian call from degraded heathendom. Then lift your ear to catch the command from the heavens—"Go ye," and couple it up with the word of the ascended Christ—"Ye shall be My Witnesses." Every Luther Leaguer is disloyal to his own League and to his own Christian profession if he is not an actual witness.

Will you appreciate this—that Jesus Christ cannot save the world apart from "My Witnesses"? Can He count upon you? In one of his books, Mr. S. D. Gordon imagines a conversation between Christ and the Angel Gabriel, soon after the Ascension. Gabriel says, "Master, you died for the whole world, did you not?" "Yes." "You must have suffered very much." "Aye, Gabriel, I cannot talk about that even to you; it goes too deep." "And do they all know about it down there?" "Oh, no; just a little handful in Syria know about it thus far." "Well, Master, what plan have you made to tell the world that you died for them?" And the Master is supposed to reply: "I asked Peter, and James, and John, and some more of them down there, just to go and make it the business of their lives to tell the others. And the others are to tell others, and the others yet others, and still others beyond, till the last man in the farthest reach has heard the story, and has been caught, and thrilled, and thralled by the power of it."

But Gabriel looks as if he could see difficulty in the Master's plan. And he says: "Yes, but Master, suppose, after awhile, Peter forgets. Suppose John loses his enthusiasm, and simply doesn't tell the others. Suppose their successors away down there in the twentieth century get so busy about things, some of them good things—Church things, maybe—suppose they get so busy that they do not tell the others, what then?"

And back came that quiet voice of the Lord Jesus. He says: "Gabriel, I haven't made any other plans. I am counting on them." "Ye are My Witnesses."

GET TO CHURCH ON TIME

Speaking of Church attendance, some people are always a little late. Is it never possible to be on time? The same rule that put you at school "before books" will put you in your pew on time.

A first class Church member is never habitually tardy. You need these moments to cool off or to warm up, as the case may be. Abnormal bodily heat or cold is not conducive to a peaceful state of soul. A tardy person cannot produce serenity of mind and body on the spur of the moment. Get in on time, so that your heart may breathe its morning or evening devotions before worship.

It's a great pity that we do not bow or kneel in silent prayer upon entering the sanctuary. Somehow it gives poise to the devout soul, worn with the distractions of a weary week.—By J. Marvin Nichols.

JENNY LIND AND THE BIBLE

Jenny Lind was found one day by a friend sitting on the beach observing with rapt face the sea and the glorious sunset. "Why," asked the friend softly, "did you leave the stage at the very zenith of your career?" "When every day made me think less of this," replied Jenny Lind, referring to the Bible in her hand, "and nothing at all of that," pointing to the sunset, "what could I do?"

"There is no career," says her biographer, justly, "which can leave a deeper impression of the entire supremacy over all the world can bring, of the spiritual motive. She is given everything, and yet all is as nothing, if it does not leave her free to sit alone by the seashore, and to look at the sunset, and at the old Lutheran Bible, with the pure eyes that can see God."

Education, Recreation and Character Building in the United States Army

(Prepared by the Education and Recreation Branch, War Plans Division.)

A Single Objective.

THERE was no finer result of the World War than the liberation of the spirit of service caused by the call to arms. The war presented a single objective for the creative energies of the entire nation, and in striving to attain this objective the people became a united nation as never before. The national spirit was expressed in a democratic and effective Army and Navy, which maintained American ideals abroad with success and dignity. All of the diversified national forces and capabilities were organized to accomplish a single end, and the war was won. The people of the United States having experienced the exhilaration that comes from service in a righteous cause are now searching for new ways and means of continuing this service in time of peace. They have learned that personal interest and ambition are not so inspiring or absorbing as national interest and service. They have learned to coöperate with one another in new ways and desire to continue to co-operate for the public good. The problem of preserving the lasting lessons of war experience is one of the most pressing problems now before the country.

A Symbol of National Defense.

As far as the army is concerned, this problem may be analyzed by noting the changes that were wrought in army experiences by the experience. For before the war the army was a numerically small and frequently unrecognized factor of national strength. It always was a symbol of national defense and an embodiment of the spirit of national service; yet it was a tight little army—a thing little observed and apart from the national life except when disorders arose. There was little intercourse and less mutual understanding between soldier and civilian. In fact, many civilians were prone to regard the soldier as an anacronism, as a relic of a bygone age, or even as a social outcast. With the outbreak of the war these untoward conditions were suddenly changed. The soldier was dragged from his military isolation and placed in the center of the stage. The nation went enthusiastically to work to create an army that would adequately express the national spirit and power. In the process old misunderstandings have been cleared up. The civilian has caught the spirit of service and discipline of the soldier, while the soldier has grasped the value of the humane and liberalizing elements of civil life.

Human Development.

Inspired by the belief in this opportunity for national service, the army has definitely instituted a system of human development based upon its long practice as a military training institution and its experience during the emergency and since the armistice in education, vocational training, citizenship instruction, healthy recreation, and development of a real sense of moral values. This system is conducted according to the high standards and ideals of national service which the army throughout its history has possessed. The system broadens army activities. It intensifies, animated, and modernizes military training to agree with the conception derived from the war of the man as a combined soldier and a citizen.

Army Plans for Education.

In this work the military training is being conducted in such a manner that adequate means for national defense will be always available. The officers are being trained as leaders of men, and the soldiers are trained as intelligent and capable national defenders who have at all times every incentive and opportunity to become themselves leaders, if they can develop the qualities of leadership. The education now given in the army effectively guarantees that soldiers whose pre-army education has been defective cannot remain illiterates, and offers to all members of the army a real opportunity to acquire occupational skill which will enable them to leave the service qualified to be self-supporting citizens. Education for illiterates and non-English speaking soldiers is made compulsory and is conducted by officer, soldier, and civilian teachers and according to methods devised by expert civilian educational counsellors. Occupational training is given under instruction methods developed by expert vocational trainers who have been employed by the army, many of them on leave from the leading educational institutions of the country. Teachers of occupational training are obtained by the employment in the army of well qualified civilian teachers and by the use of officers and soldiers as instructors who have, by their pre-war experience, or their experience during the war, learned the

practical details of the occupations in which they instruct. Army education also provides for the army the large number of technical specialists that modern war demands.

Leisure Time Opportunities.

The question of leisure time of officers and soldiers also receives careful consideration. The army is a very closely knit community. Officers and soldiers not only work together but live together. The army realizes its obligation to provide means whereby officers and soldiers may be given a moral equivalent for the home environment which civilians possess. It has therefore established clubs and recreation centers in its various posts, camps, and stations. It equips libraries, builds theaters, provides professional entertainments for the theaters and encourages the development of amateur dramatics. Experience during the World War has shown that soldier-players can produce dramatic work of high character. Music is encouraged, and the formation of vocal and instrumental musical organizations is fostered. Athletics, which has always been an important army activity, is given further stimulus and athletic equipment and instruction is adequately provided. Exchange or co-operative stores run by the army for the benefit of the army have been maintained for a great number of years. These, conducted according to modern business methods, will continue to serve officers and soldiers, their profits being used for promoting recreational activities.

Ideal of Service.

The World War emphasized the fact that strength of character in the nation and strength of character in the soldiers of the nation are the final decisive elements upon which victory rests. Every activity of the soldier's life has a definite effect in strengthening or weakening character. Hence, military training and duties, general and vocational education, recreation and all functions of army life are coordinated with the definite purpose of developing self-control, self-respect, realization of the obligation of service and moral thoughtfulness in all officers and soldiers. This ideal of service is emphasized in every activity of the army. Recreation is conceived in the spirit of fair play; athletics emphasize fair play, clean sport, and teaches officers and soldiers not only to be successful winners, but to be good losers and to combat the ever present temptation to make "anything to win" the standard.

Religion Essential.

Religion as an essential to life is recognized and provision is made for the religious needs of the army personnel. It is believed that each citizen of our nation is free to establish his relationship to God according to the dictates of his conscience and each officer and soldier is given an opportunity to follow the faith of his choice.

Respect and encouragement for religion are held as important obligations of an officer's position of leadership. The army believes that the soundest morality and the highest character are those developed by the individual himself in response to his own incentives. Therefore soldiers have been urged to form clubs or associations with the explicit purpose of encouraging initiative, self-reliance, "team play," a broad-minded tolerance, an intelligent patriotism and a desire to serve one's group, one's neighborhood, and one's country. These clubs are looked to for the development of a fine spirit of service on the part of their members. In these clubs, the soldier learns the practical details of community life and its consequent community obligations. Upon the soldier as a club member rests a portion of the responsibility for the success of the club. Upon the citizen who returns to civil life from the army will rest his share of the responsibility for his community.

An Army Mission.

This broad conception which the United States now has of its full mission to the country and the diverse activities it has entered upon, make it most vitally necessary that the army, if it is to succeed in this mission, have the greatest amount of co-operation from the communities near the posts, camps, and stations of the army, from all of the finest and best organizations of our social life, and from the common enthusiasm and spirit of the whole nation.

The army has set up specific machinery to insure the fullest co-operation between its officers and soldiers and the communities in which officers and soldiers are located. It is urging communities and the people of the country to consider the army as a vital and natural part of the social organism of the nation and not to consider the armed forces as separate and distinct from the rest of American life, but as inevitably and permanently interwoven with the whole social fabric. In its purpose to express essentially American ideals and to develop American men according to this program the army feels that it may properly ask and will undoubtedly receive the support of all good Americans and of all organized bodies of American life that stand for the progressive betterment of our country.

Pentecostal Blessings in the Fulfillment of Christ's Promises

BY EMIL MEYER.

Historical. Fifty days after Easter, corresponding to the giving of the holy Ten Commandments fifty days after the Passover, Pentecost marks the fulfillment of the Saviour's promises and the founding of the Christian Church. Baptism by the Holy Spirit establishes the church of the new covenant. Whitsunday, a holy day in the church year.

Pentecostal Blessings. Life. The Holy Spirit is the Giver of Life. Article 3 . . . "but the Holy Ghost has called me through the Gospel, enlightened me by His gifts and sanctified and preserved me in the true faith." Regeneration, the new birth, is the work of the Spirit. "Except one is born of water and the Spirit, he cannot enter into the Kingdom of God." John 3:5. Life, our richest treasure. Life, the duration of our time of grace, during which we may prepare for eternity. Spiritual life, God's richest gift unto us! "The Spirit giveth life." II Cor. 3:6. "And ye did He make alive, when ye were dead." Eph. 2:1. Col. 2:13. "It is the Spirit that giveth life." John 6:63.

Other Pentecostal Blessings. The Holy Spirit "calls, gathers, enlightens and sanctifies the whole Christian Church on earth and preserves it in union with Jesus Christ in the true faith."

Ezekiel's vision of dry bones illustrates the power of the Holy Spirit giving life through the Gospel of Jesus Christ. Waking the spiritually dead to the living hope of eternal life is the miraculous work of the Holy Spirit. No latent power exists in dead bodies that can produce an autoresurrection unto a new life; a power from without must exert its influence upon the dead being, and that power is vested in the Holy Spirit. We come to the spiritual life through the awakening power of the Holy Spirit exerted upon our souls.

The disciples, being filled by the Spirit on Pentecost, were qualified as ambassadors of Jesus Christ, to perpetuate the work of their Master. The work of the Spirit is to glorify the Son of God in the hearts of men, to bear witness of the truth in Christ, and to convict men of their sins and to lead men to the sinner's Saviour. He testifies to the truth of God's grace that calls men to repentance and directs them to salvation, healing and redemption in the blood of the Lamb, the fountain bubbling over at Calvary. He convinces the hearts of men that a decision for Christ is their only hope, that all men are lost without Christ.

The Holy Spirit gives us the spiritual hand of faith, and makes us willing to grasp and gives us power to lay hold upon eternal life, appropriating unto ourselves the righteousness of Jesus Christ and claiming a right to "the inheritance of the saints in light." Col. 1:12.

The Gospel of Jesus Christ is the message through which he calls; the light in which He helps us see and understand; the power by which He gathers us and the material by which He kindles the new spiritual fire in our souls. One torch lights another. Pentecost made the Apostles living torches and upon the day of Pentecost their spiritual fire set three thousand other living torches afire, burning, giving their light to illumine a dark world and lighting the pathway to Christ, the Redeemer of the world and in Him unto salvation. What glorious, living witnesses these were!

The Holy Spirit brought to life the good seed that the marvelous Sower had scattered and sown in the hearts of His disciples. Eleven burning lights! How many other candles can they light! Is their power limited? In Jesus they can do all things. Spiritual fire from the Holy Spirit is needed today. The windows of Heaven will be opened as soon as we are able to receive the bountiful blessing. We pray for its coming. The dew falls before sunrise. Perhaps the dew is falling now! The darkest hours are often those before sunrise! When the Sun of Righteousness shall rise in men's hearts, there will be healing in His wings, men will be converted unto Him, and "the former rain and the latter rain" will make the field fruitful and promise a bountiful harvest.

Pentecostal showers are needed today! With the alluring and deceiving false lights of so many "isms," our young people are in great danger of these evil influences. Indoctrination is needful. The good old Catechism, with its clear and concise interpretations of fundamentals, Biblical truths, is still a beacon light pointing to the harbor of security, certainty, refuge and salvation. So today all Christianity needs Pentecost! Spiritual showers must make fruitful the hearts of men. The Good Spirit must be Doorkeeper to our hearts, preventing the entry of all evil influences. Jesus must enter; it is His only way into

hearts, the Spirit leading Jesus in by the Gospel message of salvation. The famished soul will find the Brook of Life in Christ. "As the hart panteth for the water brooks, so panteth my soul after thee, O God." Psalm 42:1.

The gift of Christ's Spirit, our greatest Pentecostal blessing, because His Spirit leads us into the Way of Truth. All who love the truth love the Good Spirit. The Spirit gives us a higher and longer vision. Through Him, we see Christ the Divine Son of God, who is our Saviour. We see beyond the snares and pitfalls of Satan, and behold the Father's Love. In Him we find the way to the Father's House after repenting and conviction and being convinced that the "husks" of worldly temptations will not satisfy souls that are hungry.

Today, the church should make use of the privilege of prayer and the hearing of God's Word. Today we need to be more watchful, wakeful and prayerful than at any other time in the history of the church. Today we should seek to obey His commandments—the old Holy Ten Commandments of the old covenant and the new commandments that Christ gave us! We prove our love for Him by obedience to His commandments.

Today Christ dwells in us with His Holy Spirit. He makes our hearts His Holy Temples. "They are planted in the house of Jehovah." He will rule in our hearts and keep us steadfast in the true faith unto eternal life.

The Quelling of an Army Mutiny

BY REV. LUTHER B. KUHNS, LITT.D.

IN the rush of events, many important minor incidents that have contributed to the success of the larger events are overlooked, often forgotten entirely. In our great Civil War, this was especially true. Once there was a mutiny in the Union Army which was quelled by General Wadsworth. If this had not been done, the consequences might have been costly.

In his biography of Brig.-Gen. James S. Wadsworth, Mr. Henry G. Pearson recalls the action taken by this stern commander when the two-year men of a New York regiment refused to march into action with the rest of his command. Across the Rappahannock lay the enemy. His front at Fredericksburg was impregnable. The question was: Would Hooker move up or down the river to assail him on the flank? On Monday, April 27th, four of the army corps began the grand turning movement up the river; on Tuesday morning the First Corps made ready for its march, which was to bring it to the banks of the Rappahannock, opposite a spot a few miles below Fredericksburg.

But at the very moment of starting, a smoldering difficulty in a regiment of one of Wadsworth's brigades burst into flame as open mutiny. There were at the time in the Army of the Potomac 16,480 men who had enlisted at the beginning of the war for two years. Their term of service was about to expire, but whereas they contended that the date of expiration should be determined by that of their acceptance by their respective states, the adjutant-general's office at Washington had ruled that the period of two years must count from the time of their muster in as United States volunteers. It so happened that the day had passed on which, according to the soldiers' reckoning, their service was over, while the day that the government recognized lay beyond the gulf of battle. The patriotism of a few companies of one of the New York regiments in Wadsworth's First Brigade proved unequal to this strain; on being given the order to march, they refused to move.

When the news of the trouble was brought to Wadsworth, he sent on his command, except the Iron Brigade, after the other divisions of the First Corps. As soon as they were well out of sight, he ordered the Iron Brigade to march to the camp of the mutinous companies and halting in front of it, to load, and come to "ready." "The forlorn little band," so the incident is recalled by Earl M. Rogers, then in command of Company I, Sixth Wisconsin, "that had done good work, and left many on the field of battle, then saw its error. General Wadsworth rode in front of them, and in a loud voice said, 'Men of New York, of good deeds, I give you the alternate. New York is ashamed of your conduct, I am astonished. Take two steps to the front as your willingness to obey the command to march; unless you do, by the Almighty, I will bury you here.' He gave the command, and every man marched, ashamed of himself. The Iron Brigade recovered arms, the band played 'Johnny Comes Marching Home,' and the little affair was over. The army, except for Cutler's brigade, was no wiser. When Wadsworth rode past the boys of Cutler's brigade cheered him vociferously and carried their hats on their bayonets in further honor of his vigorous putting down of the little rebellion."

My Visit to the "Land of the Rising Sun"

BY WILLIAM C. STOEVER, LITT.D.

ON September 18, at one p. m., we sailed out of the harbor at San Francisco for Tokyo, Japan, stopping on the way for one day at Honolulu. This is truly a garden spot. A wealth of flowers of all kinds, a hedge of night blooming cereus, 3,000 feet in length, surrounding the college grounds, which attracted the attention of all. Beside this, the hibiscus surrounded many of the houses. These are picturesque and beautiful. The gardens were full of all kinds of fruit in abundance.

On the boat as we were leaving two stowaways were brought up half clad and deposited in the waiting room. The passengers came aboard, garlanded with flowers, which is a custom at Honolulu. There were four American war vessels, and these were the only vessels we saw until we reached Yokohama.

Here we took the train and after a forty minutes' ride arrived in Tokyo in the station, which was almost opposite the Convention Hall, erected for the use of the World's Sunday School Convention. Here we saw large numbers of jinrikishas, an unusual sight to us, in which the Japanese ladies seated themselves, the men trotting off with them like horses.

Tokyo is the principal city of Japan, and is called the "Gateway of the Orient," located on the largest island, and has three million inhabitants. It is 100 miles square and has all sorts of buildings, some very fine ones. Tokyo is like a continuation of villages, for, after passing shops and small houses, you come to large rural spots and imagine you have reached the country, only to find, as you turn a corner, that you are in a bustling street again. It is said to be one of the most peculiar and beautiful cities of the world. The best residences are surrounded by high bamboo or wooden fences, with an imposing gateway on which is the name of the owner. Inside of these entrances you will often find yourselves in the midst of fine scenery, groves, glens and waterfalls. Being the home of the Emperor and the seat of government, it is held in reverence by the people.

It has had a marvelous growth; has many of the conveniences of Western cities, electric lights, water works, telephones, tram cars, etc.

On our arrival in Tokyo we went immediately to Convention Hall to register as delegates, but, before we had the opportunity to do so, an alarm of fire was given, so we hurried out, and in ten minutes that beautiful building, erected at a cost of $100,000, of which the Emperor gave $25,000, was in ashes. It was constructed of wood, the outside finished in white stucco. Across the stage, or rather above it, was the motto, "I am the Light of the World." This was encircled in electric lights, which were being tested that afternoon. Five hundred of the Japanese singers were rehearsing for the evening program, but all passed out quietly and no one was injured. Hundreds of the programs and satchels to be given to the delegates were burned, all the costumes that were prepared for the pageants, and two pianos, besides large quantities of literature.

The use of the Y. M. C. A. Hall, also the hall of the Salvation Army headquarters, was offered to the convention, and the meetings were held two evenings and one day in those buildings. Then the Japanese gave the theater, canceling all engagements; so for eight or nine days it was turned into a Convention Hall, with all the necessary offices furnished. The costumes were replaced by the wonderful efforts of one Japanese tailor, who, as soon as he learned of the fire and of the loss of the costumes, engaged six tailors to start work the next morning, and they, with the help of som eof the young women who were to assist in the pageants, had the costumes ready to present, the first one on Thursday evening. As there were 1,000 persons in these pageants, one can realize the amount of work done in a short time. These same young people were in the chorus.

Thirty nations were represented at the Convention, about 2,300 delegates, 1,200 Japanese. The Sunday School Association was backed by a committee of sixty of Japan's leading men and a committee of missionaries and native Sunday School forces. In 1906, the Japanese Sunday

School Association was formed, and is doing fine work.

All the addresses were characterized by great spirituality, and emphasized the larger aspect of missionary and Church advance, the relation of Christianity to the present time, and giving a vision of the Sunday School as an effective instrument for the winning of the world to Christ.

On Sunday, October 10, there was a gathering of 15,000 Japanese Sunday School children in Hibiya Park, Tokyo, which was a wonderful sight. Each child carried a pennant, on which were the letters, "Eighth World Sunday School Convention."

The growth of Sunday School work there is marvelous. At the close of the Convention appeals came from fifty cities and towns for delegates to visit these places, carry the message of the Convention to them, and start Sunday School work. All the appeals were answered, two visitors going to each place, 100 men in all. The delegates who volunteered to do this work sacrificed the side trips to be taken after the Convention, and for which they had paid. Two of these messengers reported to us that they found in one city 600 children and in another 800 gathered to meet them for Christian teaching, the first Christian message ever allowed to be given.

Japan was lavish in her hospitality, numerous invitations to receptions were extended the delegates, about sixty-four, but many could not be accepted on account of the work of the Convention. An elaborate banquet was given us by the Patrons' Association, in the Imperial Theater, on the afternoon before the Convention closed. At this banquet Viscount Kaneko made the following statement: "We welcome you to Japan, not as tourists, nor even as investigators, but as Christians, the bearers of the Gospel of Christ, the Light of the World, through the gateway of Japan to the ends of the earth."

At another reception given by the President of the House of Peers, Prince Tokugawa and the President of the House of Representatives both made speeches of welcome, and expressed the hope that our visit to Japan might create "peace on earth, good will toward men." Both the Young Men's and Young Women's Christian Associations are doing a great work in Japan. In the Y. W. C. A. there are 2,600 members.

One of our delegates addressed 600 officers of the Y. M. C. A. in Tokyo. They have a membership of 500,000 in Japan, 40,000 in Tokyo. The genuineness of their courtesy was shown at the Convention. The Japanese, especially the women, would always give their seats to foreigners, Americans and others when the house was crowded. And when the addresses were delivered in English they remained perfectly silent, though many of them could not understand a word. When the addresses were interpreted by the Japanese, the same could not be said of the Americans.

Our Church was represented on the Convention program by Dr. S. S. Waltz, Executive Secretary of the Brotherhood of the United Lutheran Church in America, who gave, at one of the morning sessions, a forcible address on the subject, "The Bible as a Record of God's Revelation of Himself." Many missionaries were in attendance at the Convention, and each denomination had an opportunity of meeting those of their own Church, and thus becoming more familiar with each particular field.

It was a privilege we much enjoyed meeting so many of our own missionaries, eighteen in number. Our Church was represented by thirteen delegates from the United States. On Sunday morning, October 10, a service for the Lutheran delegates, the Japanese members and our missionaries was held at the University Young Men's Christian Association, as the room in which the congregation at Tokyo worships was too small for such a gathering. Rev. Frisby D. Smith conducted the service. After the opening exercises Rev. J. K. Linn, in the name of the Japanese missionaries of the United Lutheran Church in America, welcomed the delegates to the World's Sunday School Association. He invited and urged us to visit the various stations, inspect and study the work, then tell how mightily the Japan work needs the prayers, sympathy and support of every member of our Church. A church building is greatly needed in Tokyo, as well as in other places.

Perhaps, too, their visit may have important bearings on the international relations between the two countries. It is recorded that when, a few years ago, the relations between Japan and the United States were strained until near the breaking point, and patriotic meetings with demonstrations against America were being held in Japan, one of her officials, attempting to quiet the people, said, "Our best method is to appeal to the Christian sense of America." Without doubt Japan's confidence in the Christian sense of America will not be weakened

by her acquaintance with our Sunday School forces which have made the pilgrimage to Tokyo this year. Their visit may be more potent than that of battleships.

The Japan *Evangelist* calls its November issue the Sunday School Convention Number. It states that the Convention of the World's Sunday School Association in Tokyo marks the close of an epoch or period of history of the Church in Japan. In the country districts and in the official mind there has hitherto been an attitude of suspicion and opposition. To be a Christian was, for an official, a barrier to advancement, and many families were almost inaccessible to the message of Christ. No longer will it be possible for men to oppose Christianity as disloyal to the State. Barriers will be broken down in the most conservative minds. Christianity will exist in a new atmosphere. The editorial closes with this statement: "The mission body in Japan has gained a great deal from the Convention, and those whom they have had the privilege to entertain and hear. Its influence will live long among us, and we can simply and sincerely say that we thank God for it."

Rev. H. W. Myers, D.D., of Kode, a missionary of the Southern Presbyterian Church, says: "The whole Convention was pervaded by a warm evangelical spirit. Two keynotes that were sounded again and again were "Salvation through Christ" and "Christian Service as a Fruit of Salvation."

Much must be done if our Church is to fulfill her calling in this "Land of the Rising Sun." Addresses were made by S. S. Waltz, D.D., who brought the greeting of the Brotherhood. A missionary from Denmark, who gave an interesting account of his work, and one from Finland, and Dr. Winther, spoke of the Theological Seminary and its needs. Mrs. Willard Larkin brought greetings from the Women's Missionary Society, and it was my privilege to convey the greetings of our Sunday Schools in America to those in Tokyo. At the conclusion of the services the missionaries and delegates were introduced to each other. Among them were Dr. Eleanor Wolf and Miss Hoffman from India.

The following Tuesday the little company of Lutheran delegates entertained the missionaries at a luncheon at the Young Men's Christian Association. It was a delightful occasion. After the repast about two hours were spent in social intercourse and a conference about our work in Japan. The need of reinforcements was emphasized. Much was said of the necessity of greater equipment.

Each of our missionaries gave a short account of the work in his particular field, which was most interesting. Our Church was the last of the larger bodies to enter Japan. The work was begun in 1892 by the United Synod of the South, joined in 1898 by the Danish Lutheran Church in America and in 1908 by the General Council. These three are now merged into one mission, that of the United Lutheran Church in America. Not much progress could be made in the first few years, as we had no educational institutions of our own and very little equipment. The fourteen years since have seen encouraging advances; thirteen families and four single women are now on the field. A number of new centers have been occupied, some churches and kindergartens have been built, and the first and only educational institution established at Kumamoto with 574 students. At the last entrance examinations there were 436 applications, but only 140 could be admitted. There is a wide field for Christian educational work. In the Theological department of this school there are now nine young men, and others who will enter later. A Theological building and Chapel are much needed, also a girls' school, where the young girls and women can be trained for kindergarten work, as Bible women and missionaries. There is now a rare opportunity to set in motion forces that will greatly help in Christianizing Japan.

A program has been mapped out covering ten years of time and involving the expenditure of possibly $1,000,000.

We were entertained by a professor of the Young Women's College of Tokyo. It was five miles out of the city. We slept on mattresses placed on the floor, which were very comfortable. The only chairs in the house were the five in the reception room, where our breakfast was served every morning, beginning with the fruit, the menu differing each day. They invited us to dine with them one evening. We sat on cushions on the floor, at a low table, which was laden with viands, beginning with soup and ending with pudding. Among the vegetables served was rice in three forms. The family ate with chopsticks, but we were provided with knives, forks and spoons. The family consisted of the professor, his wife, mother, sister and baby, one year

old, who was very attractive in her gay little kimono. The professor said when his little girl grew older he wanted her dressed like American girls. They parted with us as from friends, and as we took his hand to say goodbye, our host said, "God will take care of you."

A sentimental as well as a practical interest connects itself with the holding of the World's Sunday School Convention in Tokyo, Japan, during the first two weeks of October. It was as late as 1852 that Commodore Perry took an American fleet to the Bay of Yeddo, prepared to insist that Japan break her age-long policy of isolation and hear the complaints and requests of her great neighbor across the sea. America was fortunate in the great commander, and the first Sabbath that the American ships lay in the waters of the port of Japan, her people, looking out from the shore, saw the American sailors engaged in Christian worship.

Only a little more than three score years have passed by, and what a page of history has been written, and what wonderful changes they have brought to the little kingdom! The difference in her attitude toward foreigners is well indicated by the truly Oriental welcome which her public officials and Christian citizens prepared for the visiting representatives of the Sunday Schools of the World. We are sure, too, that the Christian men and women of the world, hundreds in number, who on this occasion visited this interesting country, made their contribution toward a Japanese appreciation of the religion of Jesus Christ.

There are a million or more Christians in Japan. There is a great contrast between her present attitude toward Christianity and that of the time when the Emperor Meeji came to the throne, not sixty years ago. Then in every town and village of the land there was posted a law that strictly prohibited Christianity. Now three Christian schools and two churches in Kyoto are separated only by the street from the palace grounds, while several others are within a few minutes' walk of them. Then it was the purpose of the Government to put to death any who professed to follow "the corrupt religion," as they called it. At the coronation of the present Emperor, however, decorations were bestowed by him on many Christians.

"Come with me now to a little private park just beyond the city limits. One hundred and fifty students are gathered for fellowship, planning and prayer. They are undoubted leaders and come from more than fifteen colleges and universities. For this day social and political 'isms' are taboo. They are thinking earnestly of their direct Christian responsibilities. At the end of the school year they will scatter all over the empire. With striking unanimity they resolve to carry the spirit and message of Christ back to their homes, cities and villages." One who was there says: "I have never seen a group of Christian students at any time—in any land—take more joyfully or more seriously their responsibility than do these young leaders in the 'Land of the Rising Sun.' Increasingly one sees signs on every side which offer indubitable evidence that the Christian movement in Japan is rapidly passing into the hands of the Japanese Christians themselves. For this we may thank God and go on!"

—

HE'D SEEN GAMES ON THE DOMESTIC GRIDIRON

An elderly man was persuaded by one of his sons to go with him to a football match.

The son, intent upon giving his father a good time, had booked two seats in the grandstand.

"Now," said the son, joyfully, "you'll see more excitement for your two dollars than you've ever seen before."

The old man grunted.

"I don't know so much about that," he said, dismally. "Two dollars was all I paid for my marriage license!"

—

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded at my will.
It came again when days were past,
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.
I came again when days were gone;
It was a man I looked upon;
He still that early impress bore
And I could change it nevermore."

—*Mary E. Dozier.*

—

SACRIFICIAL SERVICE

"That young bride worships her husband, doesn't she?"

"Well, she places burnt offerings before him three times a day."

Crumbs from Life's Lunch Counter

(Reprinted from "The Epworth Herald")

CROOKED thinking is small help to straight doing.

The boaster is sure to lie, sooner or later, if he doesn't quit boasting.

If you think it is easy to convince a man against his self-interest, try it on yourself.

The more one knows of Christ, the less he will be tempted by imitations of the Christian faith.

He who really believes that the world will end this spring is foolish to send for seed catalogues.

Every layman knows how preachers should preach—and every preacher knows how laymen should hear.

Every virtue we have strengthens all the others, and every folly we practice encourages its brother folly to be the more foolish.

One way to be revenged is to show your enemies how they have provided you with a valuable education, without money and without price.

An apology is always embarrassing, both to him who makes and to him who accepts. But confession to God can be without restraint and wholly natural.

Some people are like gas-driven cars; when the engine stops all the power is gone. Others are like steam-driven cars; while they stop the power is piling up.

It is proper to display the records of our ancestry, but at times a disturbing question arises—would our ancestry be willing to display the records of their posterity—if they could?

We know a woman who for years has been beloved because "she always carries a little bottle of oil and a feather." She has quieted many a squeaking door and nagging temper.

The wise fisherman does not use the bait that he thinks he would like if he were a fish; he hasn't the right sort of mind for that, and so he follows fish-choices, not man-choices.

Jesus said, "Follow me;" that's obedience. He said, "I send you before me;" that's testimony. And he said, "I am with you alway;" that's communion. And these three are the Christian life.

Yellowstone National Park belongs to all of us, but to divide it into a hundred and ten million parts and give each of us our share would be a doubtful method of demonstrating our importance as owners.

There are fashions and fashions. In Lancaster County, Pennsylvania, some of the people are queerly dressed, but their farms are arrayed in the height of the most approved modern styles; with full barns, clean fields, and pure-bred stock.

They say there is a "second wind" in mental effort as well as in physical; if one will push on past his first weariness he finds himself drawing on unsuspected new supplies of power. Certainly it is so in spiritual things; "they shall go from strength to strength."

A recent book says that Bolshevism, Communism, Industrial Democracy, Co-operative Production, all will work, if they are saturated with the spirit of Christ. They will; with that "if" any scheme would work. A man once said, "I can move the world with an 'if.'"

If the best medicines were as expensive as drugs, drug stores would not need to sell soda and post cards to pay expenses. And if the best medicines came into universal use, prescription counters could be sold for kindling. What are the best medicines? Why, air, light, water, and work, of course.

A workman in a dark stairway said to his son who stood behind him and held the lamp, "My boy, hold the light so that you can see what I'm doing, and then you'll be sure I can see it, too." This had yet another advantage; as the boy saw the work he grew interested in the skill it demanded, and he got a new sense of his father's ability. We can learn about God's handiwork that way.

No man can live his life well who worries about it.

If our hearts have learned to soar, our feet will learn to climb.

Even in heaven the bold Christian will get the most joy out of his religion.

He who does the best he knows how will soon discover that he knows better.

There is no disgrace in lowly duties, and no distinction in lordly wickedness.

I see my neighbor's ugly shed; a passer-by sees the chrysanthemums abloom along the wall.

Some friends are God's partners in our protection; they help us to learn shame of our lower selves.

When you have made a measure for eternity, you may be able to set bounds to the love of God for man.

Tides are sure to ebb and flow; then why act as though the ebbing tide were the vanishing of the ocean!

You might as well try to dam Niagara in flood as to satisfy them who say, "Pleasure, be thou my daily food."

The tired Christian who thinks he is en-

titled to a spiritual vacation is one who has been enjoying poor religion.

Having a compass that is ninety-five per cent accurate is likely to be more dangerous than having no compass at all.

The beauty of the view from a mountain top has no charms for him who thinks most of the rough road to the peak.

Life never grows monotonous to those who plant gardens, nor to those who plant love in places where otherwise it would not grow.

Though neutrality may be a virtue when the quarrel is none of ours, it is always a vice when the dispute is between good and evil.

In spite of the expense of the correspondence courses, ignorance continues to be encouraged more by laziness than by poverty.

If religion were proved by debate, the slow of speech would have no chance. But since religion is proved by results, the glib debaters have no advantages over the rest of us.

The law of falling bodies is as much illustrated in a snowflake as in a shooting star. The law of service is as truly shown in a cup of cold water as in all the vast enterprises of the Red Cross.

He who thinks he needs to look on sin in order to appreciate goodness is like a man who drives a car without tire chains on a slippery street. When he discovers his folly, the damage has been done.

The most destructive of all vices are those indulged in secret; envy, for instance, and jealousy, and avarice, and ego-worship; since all of them we publicly deny, and so make ourselves repulsive to ourselves.

Telling the truth requires very little rehearsal, but if you are going to be a convincing liar, you will need to spend much time in practice, and even then you will be always in danger of forgetting your lines.

Some people go in search of better climates, and others find the home climate good enough. These latter know that unless the inside climate is pleasant, the outside climate will always be subject to discount.

Jesus said nothing new when he told his disciples that the way to have is to give, and the way to mastery is service. All this was in the constitution of the race; but Jesus was the first one who expected men to act on it.

A skilled burglar could make a good living building the safes he has learned to rob, and snap his fingers at the police into the bargain. But until a burglar loses his zest for burgling, honest work bores him. It is useless to change a man's life unless you can change his interests. "Ye must be born again!"

THE PASTOR AND HIS YOUNG PEOPLE

[Dr. Charles M. Sheldon in *The Christian Herald.*]

No man can do a full work in the ministry who is not in the most complete, sympathetic touch with young life. The minister who absents himself from the organization of the young men and young women in his parish is missing the mark. He cannot expect to enjoy a fruitful or growing ministry. I wish to repeat it, because I have the most profound conviction in the matter, that I believe scores and hundreds of churches are partial or almost total failures because the minister is expending his main strength in the preparation of sermons for his grown-up people, and neglecting almost wholly the possibilities for training among the young.

The Sabbath school is a fact. It is in many churches a larger fact than the church itself. It is already organized. It already has its place of power and influence in the parish. All the minister has to do is to accept the organization and adapt himself to it by every possible means. *The young people's organization is a fact. It is the most enthusiastic form of religious expression known to this century. All the minister has to do is to accept the fact and work with the organization.* The most fruitful results of any young man's ministry today will come from his enthusiastic, joyful connection with the organization of our young people that is best fitted to do the work of his own parish. Three hours every Sabbath night spent with his young people's society will be more fruitful of results in the next ten years than three days spent in the preparation of a second sermon for the Sabbath evening preaching-service.

I say this deliberately, after some eight years' practical application of my theory. I considered the young people in my own parish the most hopeful, and in many ways the most useful, part of the entire work of my ministry. One year I gave two months to preaching-services for my Sabbath school. The next year I nearly doubled the time. I have not the least doubt whatever concerning the usefulness of these services, if results are what the ministry is after; and I do not know what we are preaching for, or why we are in the ministry at all, if it is not to build up a future church that shall represent an every-day righteousness such as the nation does not today possess.

You have never seen a pretty minister who amounted to anything. This fact is printed for the encouragement of several ministers I know.

Hints for Your Social Meeting

An Olympic Social.

Divide the company into groups to represent different countries, each to be distinguished with a color: China, yellow; Russia, red; Japan, white; Ireland, green; France, blue. Have the following contests:

1. *Vocal Gymnastic.* Make up of "Country Yell." Five minutes conference and preparation. Giving of yell—no yell to be heard over two miles.

2. *Horse Race.* Each nation selects racer. Present steeds to racers (scissors). Object: to cut strips of cheese-cloth in middle to end of track. Any horse running off track is disqualified.

3. *Marathon Race.* Try outs. One representative. Object: to transport spuds on spoons given distance to given destination.

4. *Aeroplane Flight.* Five best talkers. Subject, "Woman Suffrage." Contestants talk as fast as they can to see which can talk longest. All gestures and illustrations to be credited. Keep on talking—don't stop.

5. *Light Weight Championship.* Select two men and two ladies from each group for entry. Candles and matches. Chairs in center. Each gentleman strikes his match, on signal, lights his candle, starts for partner, walking around chair in middle. If candle goes out returns to starting point and re-lights. Object: to reach partner first.

6. *Standing Broad Grin.* Try outs. Two entries. Grin, grin, as broad as you can, and have your grins measured.

7. Awarding of honors, and grand march of the nations, winners with banners in the lead.

A Flower Contest.

What flowers are represented by the following:

What flowers would you gather in the alphabet?—Sweet Peas.

What flower would you find in a church?—Jack-in-the-Pulpit.

At the millionaire's wedding?—Marigold.

At the notion counter?—Bachelor's Buttons.

In the shoe shop?—Lady Slippers.

In the pasture?—Phlox.

A family heir?—Sunflower.

Sample of colors?—Pinks.

Head of the house?—Poppy.

For Columbia's pretty daughters?—American Beauty Roses.

In the jungles?—Tiger Lily.

A well-known American family?—Asters.

When school is out in the winter?—Snowball. —*Exchange.*

A Spring Social.

Decorate with all the spring flowers available. Have each bring a plant to be sent to the sick. "Please don't forget the place and date, just tuck it in your cranium; the entrance fee, we wish to state, is but a red geranium," will do for the invitation. Have several solos about flowers or spring, have Mendelssohn's "Spring Song" played. Have a Blindfold Game, trying to name flowers from their odor (select about a dozen very fragrant varieties). Ask each one to come prepared to tell a story or legend about some plant, fruit or bird. Try the following "Nature Study of the Bible":

What fruit adorned the robe of the High Priest?—Pomegranate.

What bird was first sent out by Noah?—Dove.

What birds were sent as food to the murmuring Israelites?—Quail.

What insect does Solomon use as an example of Divine Care?—Lilies of the Field.

What fruit did the spies bring back from the promised land?—Grapes.

What insect does Solomon use as an example of industry?—Ant.

To what two flowers is the Messiah compared?—Rose of Sharon and Lily of the Valley.

A long list of similar questions can be arranged by the committee.

A Lemon Social.

This makes an appropriate and attractive spring social. Invitations are sent out on yellow cards cut lemon-shaped. The room may be decorated with yellow crepe streamers and yellow flowers made of tissue paper. Those in charge should wear white, with ribbons of bright yellow color. Arrange a number of contests as follows: (1) Have a large jar filled with lemon seeds, let each one guess the number. (2) A large "Lemon Pudding," a large dish-pan completely hidden by a covering of yellow tissue paper, filled with sawdust, in which are imbedded small favors wrapped in yellow tissue paper, and tied with yellow ribbon. (3) A Lemon Tree, with large lemons made from yellow material, filled with cotton, with a small joke, story, or riddle hidden within, which are to be read. (4) A Lemon Eating Contest, with a half dozen lemons given to the one who entered the contest and consumed the greatest number of lemons. (5) A Lemon Race—a lemon carried on a spoon the length of the room and return. (6) A Lemon Squeezing Contest, which will create merriment.

General Secretary's Letter

DEAR LUTHER LEAGUERS:

At present writing the REVIEW campaign has resulted in 1,155 new subscriptions. Pennsylvania leads the States with 356 subscriptions, York District leads the districts with 147 subscriptions, and Grace, Omaha, Nebraska, leads the locals with 28 subscriptions. These last two win the banner, having the largest number of subscriptions proportionate to their membership.

Let us continue the campaign until there is a REVIEW in every family represented in our League. I trust that those who secured the new subscriptions will make themselves responsible for the renewals next year.

Please send all communications for any Luther League cause whatsoever to 427 Drexel Bldg., Philadelphia, rather than to New York and thus obviate confusion for us and you.

The following States have announced convention dates: Iowa, May 20-22, Burlington; Ohio, June 28-30, Toledo; New Jersey, July 3-4; Indiana, July 18-20, Indianapolis; Pennsylvania, July 12-14, Wilkesbarre; New York, September 5-6. Plan to send delegates.

State League presidents will please send to me copies of their constitutions that I may suggest changes to conform with our new relationship to the United Church.

The receipts in March were $566.15, and the expenditures $311.65.

The Lutheran Bureau issued stamps commemorative of the Worms Quadricentenary, and the first to leave the press were sent to President Harding, who replied as follows:

THE WHITE HOUSE
WASHINGTON
March 29, 1921.

My Dear Mr. Gold:

On the occasion of the four hundredth celebration of Luther's stand before the Diet of Worms, I think there will be general agreement that Luther's firm advocacy of unfettered opinion deserves commemoration as one of the notable contributions toward mankind's intellectual emancipation. Its fitting celebration will be a testimony to the fact that the world has, since, his time, traveled far on the way to realizing his ideal of full individual liberty.

Very truly yours,
(Signed) WARREN G. HARDING.

Rev. Howard R. Gold,
National Lutheran Council,
437 Fifth Avenue,
New York City, New York

It is a comfort to have a man at the head of our nation who has the courage to speak the truth fearlessly.

On Easter Monday St. John's Sunday School, this city, celebrated its centennial. St. John's is the first English Lutheran Church in the world. American Lutheranism had its beginning in Philadelphia. Philadelphia is a city of beginnings. It managed to be in on nearly all the great beginnings of American history. Penn brought his "Frame" of government here for first planting. The Declaration and Constitution were written and proclaimed here. The flag was made here. Thomes Kunder organized here the first outspoken challenge against negro slavery. Insurance, banking, transcontinental railroads promotions had their beginnings in Philadelphia. The Republican party held its first national convention here. The American Anti-Slavery Society started here. Coal, stoves, electricity, Philadelphia has contributed a chapter to all these things. The list might be almost indefinitely extended.

It has been the power house of the American Sunday School. Its principal publications have their home here. It is the headquarters of several of the large communions.

It was the fountain head of former General Council Lutheranism.

Yet the uninformed call it slow!

Your Secretary would enjoy having a convention of the Luther League of America held here that our Leaguers from a distance might see some of Lutheranism's historic shrines, but the best season for a convention is the summer, and the worst for a big city to entertain—hence, Q. E. D.

If your REVIEW stops coming with the April issue you are a delinquent, and have not honored two bills. Below is a form for your convenience. Fill it in and send it today.

Yours very truly,
HARRY HODGES.

A TIME SAVER.

Here is a time saving coupon. Clip it, friend, and use it.

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Editorial

MEMORIAL DAY

Memorial Day has taken on a new significance for the present generation. Instead of being a reminiscence, it is a matter of keen, current sentiment. Its celebrants are no longer a few old men and a lot of youngsters eager for a holiday; it is an occasion of profound emotional interest to millions of men who were in the great war, to the families from which they went, and a day of deep and yet glorious sorrow to thousands of homes from which sons went to France and did not return.

Fifty-seven years ago the Civil War closed, and comparatively few of the survivors remain. The old men who are left of those who marched to war chanting:

"We are coming, Father Abraham,
Three hundred thousand more,"

now ride to the national cemeteries in vehicles that were undreamed of at the time they bore arms, followed by hosts of young men in the vigor and pride of life who have come out of the greatest of all wars—the war of heavier ordnance than was ever dreamed of before for field operations, and hand grenades, and motor trucks and airships and submarines.

These are great changes, but the two things that remain constant are—the determination of Americans that "government of the people and by the people and for the people shall not perish from the earth," and the alacrity of American youth in responding to the call of their country, whether the service be at home or abroad. For as the preservation of the Union was essential to the perpetuation of self-government in this country and the extension of self-government throughout the world, so the destruction of German militarism was essential to the spread of free institutions and the deliverance of the world from the alternative of fighting or yielding to the Hohenzollern hegemony of the world. We entered the Civil War to perpetuate peace, a peace menaced by the existence of the "domestic institution," and we entered the great war to end war. Unfortunately partisan considerations have so far diverted us from making certain and secure the results of the great war, but even if we are tardy, we shall yet do our duty by ourselves and by the world we helped to save.

In the meanwhile let us be thankful that we went into the Civil War, into the Spanish War, and into the great war, with unselfish motives and noble ideals, and that the results of these wars were for the uplifting of mankind. And let us also be thankful that until the world shall be brought to the vindication of the right by other and less violent processes, the young men of America have always been and always will be ready to obey the call of their country, and to face death for the right.

WHITSUNDAY

The great festivals of the Christian year come and go: Christmas, New Year, Epiphany, Ash Wednesday, Palm Sunday, Holy Thursday, Good Friday, Easter, Ascension Day, Whitsunday. Among the Israelites Pentecost was the second of their three pilgrim-festivals, and marked the conclusion of the harvest commenced with the Passover fifty days before. Among the Christians Pentecost or Whitsunday, is the third of the festivals closing the cycle of the festivals referring to our Lord, and thus separating the half year of our Lord and the half year of the Church. Because of the custom prevailing in earlier times, this day is called "White-Sunday." In Christian circles it celebrates the great enlightening event of Christian history, when the Holy Spirit descended upon the Church, as Jesus promised He would, and thus introduced the splendid "Dispensation of the Spirit."

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

NEW JERSEY

ASBURY PARK

—The Luther League of the Church of the Atonement has furnished the congregation with the new Common Service Book.

KANSAS

—The Atchison League has found it to be very beneficial to use a circle for the meeting, also to arrange chairs in some pattern characteristic of the occasion. For instance, at Christmas time the chairs were placed in the shape of a star, while on February 13 they formed a heart. The members feel that they are more friendly and it is easier to become acquainted when they are facing each other. There has been a large increase in membership in Atchison League since last May. The attendance has at least been doubled.

—The Emporia League is on a rapid upward march under the leadership of Charles Johnson. When Mr. Johnson was elected president, the League had seventeen members. It now has thirty-two with many prospects in sight. Mr. Johnson intends to further the welfare of our League by having debates, short plays, contests and socials.

—The Abilene League has elected its new officers: President, May Sexton; secretary, Mildred Nickles; vice-president, Regina Metz, and treasurer, Wilbur Klover.

PENNSYLVANIA

—The twenty-seventh annual convention of the District Luther League of Bucks, Montgomery and Chester Counties was held on February 22, 1921, in Trinity Church, Quakertown, Pa., the Rev. N. B. Yerger, pastor. This district comprises thirty-two Leagues. At the morning session interesting and instructive reports were made by the delegates to the State and National conventions. The committee on the president's report offered a resolution in which they approved the organization of the Luther League, "along synodical lines," according to the recommendation of the United Lutheran Church. This resolution was unanimously passed by the convention.

At the afternoon session an address was made by Miss Mabel E. Locker, of Philadelphia, on the subject, "The Luther League and Christian Education." Miss Locker said, "The Luther League is to promote love for God and love for man. This can be done through three agencies—Bible study, prayer and service in personal work." Another address was made by Prof. Robert R. Fritch, A.M., of Muhlenberg College, on the theme, "The Attitude of the League Toward the Church." Professor Fritch maintained that the attitude of the League toward the Church was like the relation of the members of the body to the head. All are members of the body of Christ. And if the League is a member of the body then the League must be related to the Head of the Body which is Christ. This attitude is sustained by a threefold relation—a relation of faith, of love and of obedience to Jesus Christ.

The address of the evening was delivered by the Rev. P. A. Laury, D.D., of Bethlehem, on "Today's Problems." "What is needed for the economic and religious ills of the world," said Dr. Laury, "is the pure teaching of the Word of God to the young men and women of our generation."

HARRISBURG

—The quarterly rally of the Harrisburg District Luther League, held in Bethlehem Lutheran Church, Harrisburg, on the evening of March 1, was very well attended. The meeting was addressed by Rev. Charles S. Bauslin, D.D., college secretary of the board of education, whose lecture, "The Measure of a Man," was interesting and inspirational. After the rally there was a get-together meeting when Bethlehem League, the youngest of the district, proved itself an excellent host.

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Every Luther Leaguer should read the new Quadricentenary book "When Two Worlds Met," by the Rev. A. R. Wentz, Ph.D., which can be secured from the United Lutheran Publication House, in cloth at 65 cents, and in paper at 35 cents.

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COURTESY AMONG CONGREGATIONS

Within the past months a great deal of changing has been going on and is still going on everywhere in our Synod. Pastors and teachers have been called from one congregation to another. We have often wondered how much courtesy the congregations showed one another when they had secured the release of a pastor or teacher. What we mean is this: Has it always occurred to the congregation who obtained a new pastor or teacher to thank the other congregation for releasing its pastor or teacher? As a rule we exercise common courtesy in daily life. But we doubt whether *many* congregations express their appreciation to the others who often make sacrifices for the general welfare of the Church by giving up their pastors or teachers. What right has a congregation, perhaps merely because it is larger, to take for granted that it was the proper and only thing for the other congregation to give up its pastor or teacher? A word of appreciation at least is in order, which might do much to cement the ties of mutual fellowship and good will. If it pays to be courteous in ordinary daily life, it most certainly pays to be courteous among Christians in their relations with one another. What say you?

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HIS SIXPENCE GONE BACK ON HIM!

"I have called, sir, to see if you will renew your subscription to our society for converting the heathen. Last year you gave sixpence."

"What! Aren't they converted yet?"—*London Opinion.*

Hints for Senior Leaders

BY REV. J. S. ALBERT.

TOPIC FOR JUNE 5.

Use hymns on Patriotism or the Church. Psalm 46 may be used. Sing, "A Mighty Fortress Is Our God."

FOR THE LEADER.

Show how God answered Nehemiah's prayer in the first chapter of Nehemiah. What was the reason for his sadness. Possibly a sketch of his life could be given. Look up Religious Encyclopedia. Bring out the lesson for today, how many are breaking the walls of their own spiritual life and the life of the Church (Zion), by following the enticing allurements of the world, desecrating the Lord's Day, and that strong men of God are needed today to bring about reformation.

FOR DISCUSSION.

The patriotism of Nehemiah. The need for strong leaders in Church and State, and in all conditions of life. How to give the Church, our spiritual Zion, a good name and keep her from reproach. The necessity for Church members to lead exemplary lives.

FOR ANSWER.

How are we able oftentimes to answer our own prayers? Was Nehemiah's prayer a true prayer and why? Why was he a good leader? Are we training leaders in the League? How far should leadership extend? Only in our own Church and community, or farther? How are we to get leaders today?

TOPIC FOR JUNE 12.

Use hymns on Repentance and Faith, and Christian Service. Intersperse these hymns during the meeting. Have two or three sung together, at the opening or during the meeting. Use the book, "New Testament Conversions" (Gerberding), for helpful thoughts.

FOR THE LEADER.

Explain the desire of Zaccheus to see Jesus. The creation of the desire. The difficulties that were in the way: (a) His physical difficulty (smallness of stature); (b) His occupation; (c) His wealth. How did he overcome these difficulties?

FOR DISCUSSION.

Jesus breaks with the customs of the times. The attitude of the people, especially the leaders. How Jesus touched the heart of Zaccheus: (a) Repentance; (b) Acknowledgment of sin; (c) Restitution The mission of Jesus. Helping to enlarge and further His mission.

FOR ANSWER.

Why Jesus sought Zaccheus? Chance meeting or providential? Is there anything like *Chance?* Explain your answer. Whom are we to seek today? Is wealth a bar to entrance into the Kingdom? Should the Church take sides with the capitalist against the laborer or vice versa? Give reasons for answer. What should be the attitude of the Church with reference to wealth and poverty? How should the Church labor to minimize this great difference and heal the breach? How can we prove that Zaccheus was converted? What is the most important phase of conversion?

TOPIC FOR JUNE 19.

Use hymns on the Church and on the Glory and Kingdom of Christ. Psalm 19.

FOR THE LEADER.

Today 1,596 years since the time of this council so important in the history of the Christian Church. Constantine on the throne of the Caesars. The Christian religion the State religion. The necessity for the Church to defend herself from foes within and without. The important man in the council (Athanasius). How does that decision affect the Church today?

FOR DISCUSSION.

The value of Creeds. The value of Councils. The important article in the Creed of Nicea. Why these men stood up for the faith. The need of Creeds today. The cause of different denominations in the Church militant. What we can do to bring Christian churches together.

FOR ANSWER.

What was the important part of the discussion of the Council of Nicea? Should we stand up for the faith today? Of what value are controversies on matters of doctrine? What is the danger in compromising our faith? What do you think of the "Declaration of Principles" of the United Lutheran Church given at Washington convention in 1920? Look up articles in Church papers with reference to this. How is a Church considered, by its confessions or the working out of those confessions by the members?

TOPIC FOR JUNE 26.

Use hymns on Missions. Treat the topic in accordance with the plan of the book, "The Bible and Missions." A most interesting meeting will be assured if the members would read the chapter and be able to express their opinions of the subject given.

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A teacher gave her classes a test in which she asked them to name five of Shakespeare's plays. Among the titles received were these: "King Liar," "A Merchant of Venus," "Old Fellow," "McBath," "Omelet."—*Cleveland Plain Dealer.*

Senior League Topics

Second Sunday after Trinity. June 5, 1921.

THE MISSION OF NEHEMIAH
(Biographical)

Heb. 2:1-8.

DAILY BIBLE READINGS.

Monday—Neh. 1, 2 (entire chapters).
Tuesday—Neh. 4, 5 (entire chapters).
Wednesday—Neh. 6, 7:4
Thursday—Neh. 7:66-8:18.
Friday—Neh. 9 (entire chapter).
Saturday—Neh. 12:44-13:31

(Lulu Belle Scott.)

In thinking of the word "mission" we usually think of our duty toward someone else and since we have a duty we must do it as best and as soon as we can. Everyone has a mission or a duty to perform, which must be considered a privilege given to us by God. We see in the lesson that Nehemiah had a mission; he saw his duty and was anxious to do it.

Nehemiah was a missionary in heart and in spirit. Although the king could tell by his outward appearance that Nehemiah was sad, yet he could not see what was in Nehemiah's heart and mind. Nehemiah was thinking solely of the city, the place of his father's sepulchres, which had been destroyed.

In order to be a true and sincere missionary and be able to do our duty we must have the work at heart and our mind filled with it, as Nehemiah had. Then we will be able to serve as we should. Nehemiah's only thought was the destroyed city and he was desirous to help rebuild it.

After the king had given his consent that Nehemiah might go to Judah, he then asked for letters from the king, so he could go safely to Judah. These letters for which he asked were from an earthly king, but he first had prayed to God and had received that faith and confidence with which he felt sure that all would be well. What a great example Nehemiah sets for us. We first must have a willing heart and mind and dutiful hands to carry on the work. But first we must pray to God that we might have these things, also for help and guidance, and then we will not get very far from our old path.

Next, we see Nehemiah is in readiness for his journey. Then reading on, we see that he goes to the city of his father, which is Jerusalem. He sees what a great task is there, but he does not let this discourage him, but he gets busy to rebuild the walls.

He was not without reproof or criticisms from those outside. His answer to their criticims was "The God of Heaven—He will prosper us, therefore, we, His servants, will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem." In this rpely Nehemiah brings out some new thoughts in connection with his mission. There are at least two which we will consider. First, that we are all servants and that we must be up and doing. We can help build up the Kingdom of our Father by giving to help the cause of missions. All cannot go abroad, but there is work for us here. Second, that if we are not up and doing, in the end we cannot have any claim on His city.

Another thought is that our bodies are the temples in which the Living God abides. We therefore must keep and protect them as they should be.

In all the books of the Bible, we find men as Nehemiah who have had some mission given to them. Today we also have men who have missions and who are constantly rebuilding their Father's city.

People ofttimes think that a person to be a good Christian must be one who goes about with a long face and must miss so many of the so-called pleasures of this world, but the pleasures of this world cannot be compared with those which shall be in a Christian's eternal life when he shall be with his Father.

Nehemiah is only one of many who have a great mission to perform. All have a mission in the command which Christ gave to His disciples in Matt. 28:19, 20. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world."

Third Sunday after Trinity. June 12, 1921.

ZACCHAEUS
(Biographical)

(Lulu Belle Scott.)

DAILY BIBLE READINGS.

Monday—Matt. 20:20-28.
Tuesday—Acts 10 (entire chapter).
Wednesday—Acts 16:25-34.
Thursday—I Cor. 7:17-24.
Friday—Romans 13:8-14.
Saturday—I Cor. 1:26-31.
Luke 17:1-10.

The Feast of the Passover was at hand, and Jesus was on His way to Jerusalem. It was necessary to rest at Jericho before entering on the dangerous, rocky, robber-haunted gorge which led from it to Jerusalem, and formed a rough, almost continuous ascent of about fifteen miles. The two most distinctive classes of Jericho were priests and publicans; and as it was a priestly city, it might naturally have been expected that the king, the son of David, the successor of Moses, would be received in the house of some descendant of Aaron. But the place where Jesus chose to rest was determined by other circumstances.

A colony of publicans was established in the city to secure the revenues accruing from the large traffic in a kind of balsam which grew more luxuriantly there than in any other place, and to regulate the exports and imports between the Roman province and the dominions of Herod Antipas. One of the chiefs of these publicans was a man named Zacchaeus, doubly odious to the people, as being a Jew and as exercising his functions so near to the Holy City. His official rank would increase his unpopularity, because the Jews would regard it as due to exceptional activity in the service of their Roman oppressors and they would look upon his wealth as a probable indication of numerous extortions. This man had a deep desire to see with his own eyes what kind of a person Jesus was; but being short of stature, he was unable, in the dense crowd, to catch a glimpse of Him. He, therefore, ran forward, as Jesus was passing through the town, and climbed the low branches of an Egyptian fig-tree, which overshadowed the road. Under this tree Jesus would pass, and the publican would have ample opportunity of seeing one who, alone of His nation, not only showed no concentrated and fanatical hatred for the class to which he belonged, but had found among publicans His most eager listeners, and had elevated one of them into the rank of an Apostle. Zacchaeus saw Him as He approached, and how his heart must have beat, with joy and gratitude, when the Great Prophet, the avowed Messiah of His nation, paused under the tree, looked up, and, calling him by name, bade him hasten and come down, because He intended to be a guest in his house. Zacchaeus should not only see Him, but He would come in and sup with him, and make His abode with him—the glorious Messiah, the guest of an execrated publican.

With undisguised joy Zacchaeus eagerly hastened down from the boughs of the "sycamore," and led the way to his house. But the murmurs of the multitude were long and loud and unanimous. They thought it impolitic, incongruous, reprehensible, that the King, in the very midst of His impassioned followers, should put up at the house of a man whose very profession was a symbol of the national degradation, and who even in that profession was, as they openly implied, disreputable. But the approving smile, the gracious word of Jesus were more to Zacchaeus than all the murmurs and insults of the crowd. Jesus did not despise him: what mattered then the contempt of the multitude? Nay, Jesus had done him honor, therefore he would honor, he would respect himself. As all that was base in him would have been driven into defiance by contempt and hatred, so all that was noble was evoked by a considerate tenderness. He would strive to be worthy, at least *more* worthy, of his glorious guest; he would at least do his utmost to disgrace Him less. And therefore, standing prominently forth among the throng, he uttered—not to them, for they

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

despised him, and for them he cared not, but to his Lord—the vow, which by one high act of magnanimity, at once attested his penitence and sealed his forgiveness. "Behold the half of my goods, Lord, I hereby give to the poor; and whatever fraudulent gain I ever made from any one, I now restore fourfold."

This great sacrifice of that which had hitherto been dearest to him, this fullest possible restitution of every gain he had ever gotten dishonestly, this public confession of public restitution, should be a pledge to his Lord that His grace had not been in vain. Thus did love unseal by a single touch those swelling fountains of penitence, which contempt would have kept closed forever! No incident of His triumphal procession could have given to our Lord a deeper or a holier joy. Was it not His very mission to seek and save the lost? Looking on the publican, thus ennobled by that instant renunciation of the fruits of sin, which is the truest test of a genuine repentance, He said, "Now is salvation come to this house, since he too is"—in the true spiritual sense, not in the idle, boastful, material sense alone —"a son of Abraham."

Luther Leaguer, are you viewing Jesus from a distance? Make haste and come near for he wants to abide with you—repent—and receive salvation.

Fourth Sunday
after Trinity. June 19, 1921.

THE CREED AND COUNCIL OF NICAEA (325 A. D.)
(Church History)

DAILY BIBLE READINGS.

Monday—Matt. 16:13-16.
Tuesday—John 17.
Wednesday—John 21:1-19.
Thursday—I Tim. 3:15-16.
Friday—Col. 1:9-28.
Saturday—II Tim. 1:1-14.

(Marion E. Potts.)

I wonder whether, when we think of the creeds of the Christian Church (if we think of them at all), we realize the travail of soul out of which they came and the victory such a creed as the Nicene symbolizes in the cause of Christ? We of the twentieth century are apt to be too impatient of creeds—we think of them too often as rigid and stereotyped, as "old fashioned" forms which have outlived their usefulness. A study into the origin of our creeds gives us pause, however, and we see that they are, in the words of Dr. Schaff, not only "milestones and finger-boards in the history of Christian doctrine," but "public standards and guards against false doctrines and practice."

Truly the Nicene Creed is a "milestone" in the history of the Church. It arose out of a great theological struggle that stirred Christendom during the best part of the fourth century. About the year 318 there arose within the Church, under the leadership of Arius, a presbyter, a party that denied the Deity of Christ. The Arians did not believe Christ was merely man, as so many do today; he was more than man, yet He was not equal with God. The heresy spread and for years a fierce theological conflict raged between the Arians and the orthodox Christians. Finally, in order to settle the controversy, Constantine, the first Christian Roman Emperor, called in 325, the first universal council to represent the whole Church of the empire.

Since Constantine ruled from Asia Minor and not from Rome, the Council met at Nicaea, in Bithynia, an important commercial town near the Emperor's residence and easily reached by land or sea. The Council consisted of 318 bishops (the most influential group) besides presbyters, deacons and other representatives. The entire number is not known, but it probably reached 1,500 or 2,000. Though the vast majority of the delegates were from the East, yet every part of the Church was represented, the West sending seven delegates, one a bishop from far-away Spain. This bishop, Hosins, moreover, was one of the most influential in the Council. There were present even a Persian and a Gothic bishop. That which gives additional weight and solemnity to this assemblage is the fact that not a few of these men bore in their bodies "the marks of the Lord Jesus," evidences of the cruel persecution they had endured under the preceding emperor, Diocletian. Among the leaders in the Council were Eusebius, of Caesarea, "the Father of Church History," and Athanasius, author of the Athanasian Creed, only a young archdeacon at this time, but the most eloquent and zealous of the defenders of the faith. Arius himself was present to lay his views before the assembly.

The Council convened about Pentecost and closed the latter part of July. Its result was a victory for those who upheld the Deity of Christ, and the adoption by the Church of what came to be known as the Nicene Creed. Athanasius called this council "a true monument and token of victory against every heresy," and Dr. Schaff in his "History of the Christian Church" says, "next to the apostolic council at Jerusalem (it was) the most important and the most illustrious of all the councils of Christendom."

With the Nicene Creed we are of course familiar, from our use of it at the Communion service. The creed adopted by the Council in 325, however, was not so long as the one we use today. It closed then with the words "and (we believe) in the Holy Ghost." At a later Council held in Constantinople in 381, the article concerning the Holy Ghost was enlarged. This later form, with one addition made by the Roman Church in 589 (an addition not recognized by the Greek Church, however), is the one we use today. The significance of the Nicene Creed we realize only when we know that, in the enlarged form which it received in 381, it is the only confession of faith which is acknowledged alike by the Greek, the Roman and the Evangelical churches. Does not that fact stir the imagination and is not this Council a challenge to us of the twentieth century? Is not the Deity of Christ being called into question today, and are we maintaining that Deity with the zeal of these fourth century Christians?

Fifth Sunday
after Trinity. June 26, 1921.

LEAVES OF THE TREE
(Missionary)

DAILY BIBLE READINGS.

Monday—I Cor. 1:1-9.
Tuesday—John 20:31-32; 21:24-25.
Wednesday—Rev. 10 (entire chapter).
Thursday—Col. 3:5-17.
Friday—Isa. 52:7-12.
Saturday—Rev. 22:13-21.

(Rosalyn Summer Sease.)

A BOOK MAKING BOOK.

"The Bible is a book-making book. It is literature which provokes literature," says McAfee in The Greatest English Classic. No race, for example, has ever read the Bible without an irresistible desire to write about it. A flood of sermons, treatises, histories, biographies, geographies, books of travel, theologies, philosophies, criticisms, defenses, dictionaries, encyclopedias, novels, poems, has flowed from under its portals like the river in Ezekiel's vision which from a rivulet became a torrent, waters to swim in, a river that could not be passed over.

This book-germinating influence of the Bible is marked when we compare the output of books on the part of nations longest under that of other great world religions. In no one of the Oriental nations is the output of books comparable to that in Christian nations. During the last half century or more in which the ferment of the gospel has been actively at work in nations like India, China and Japan, the effect upon the writing of books, as well as upon political and social institutions, has been clearly seen. In Oriental nations, like Tibet and Turkestan, and in Morocco, as yet virtually closed to the Bible conditions remain such as they were in the entire Orient when the era of modern missions began.

THE BIBLE'S IMPRESSION ON WORLD'S LITERATURE.

Not only is it true that the Bible breeds books about itself, and develops a book-reading people; the Book also enters into and permeates the literature of Christian peoples. This is true in English literature to an extent little dreamed of. We are so accustomed to the fact that we fail to realize its significance. The very titles of the books we read are redolent of the Bible.

COULD INFLUENCE OF BIBLE BE ROOTED OUT OF AMERICA?

We should need to burn all Bibles, Testaments, and hymn books; then to mutilate every law book and commentary; to blot out page after page in the works of the poets and to destroy entire books whose titles were Biblical. Hardly a novel of any standing would remain intact. The essays, histories, and biographies would be sadly mutilated. The works of Huxley, Tyndall, Spencer, and other scientists would not escape the tearing out of no inconsiderable portions. The greatest works of music would perish. The masterpieces of painting and sculpture would

be defaced or destroyed. The most sublime buildings of Europe and America would need to be dynamited. Into every cemetery the iconoclast would go to chisel from the tombs the words of hope. The motto would need to be chipped from the walls of the Harvard Law School and from the great seal of this and other universities. Not a library could escape unscathed; not a church building be left standing. When all this was done the Bible would remain indestructible in the memory of living men. To say nothing of Western nations, there are school children in China and Japan who can repeat the entire New Testament from memory. There are not a few Scotch Christians who have committed the psalms and Isaiah to memory. It is perfectly within the bounds of fact to assert that in some heart each portion of Scripture is cherished, so that it could be reproduced were the printed record lost. To destroy the influence of the Bible it would be necessary to massacre every Christian, and even this would not be enough, for in their death they would surely repeat some precious word that could be erased from the memory of their murderers no more readily than could Paul forget Stephen's face and Stephen's dying prayer.

CHRISTIAN LITERATURE IN CHINA AND JAPAN.

The growing power and self-consciousness of the Chinese Church were shown in 1912 in the establishment of the first Christian daily newspaper in China, *Great Light Daily*, edited by Mr. Leang Chi Sheng.

The Christian Literature Society has the further distinction of publishing *Happy Childhood*, the only children's magazine in the Chinese language. That the magazine is appreciated is shown by the fact that its subscribers are found in all classes, in every province in China, and also in Hawaii, Malaysia, the Philippines, America, and in England, where there are Chinese children.

There is no non-Christian land where the output of Christian books is larger or more influential than in Japan. Japanese Christians are busily translating a multitude of useful books.

CONTINUATION OF "CHRISTIAN LITERATURE IN CHINA AND JAPAN."

Japanese Christians are writing books of their own, too. Mr. Horiguchi wrote a volume of studies on the Minor Prophets; Mr. Kuranage, Fifty Studies on the Gospel of John; Mr. Kamizawa, a Life of Christ; Colonel Yamamuro of the Salvation Army, a Life of Christ in Common Speech. Sixty-one thousand copies of this author's The Gospel for the Common People have been sold. There are books on the Holy Land, the Life of St. Paul, sermons, lectures, essays, stories for young people, books on Sunday School organization, and teaching, and devotional books. A notable one among the latter class was Under the Shadow of Thy Wings (to translate its Japanese title) by Miss Zako Aiko. The author is an invalid, suffering much in body, but triumphant in soul. Her brief essays are described as prose poems likely to become classics in their ministry of cheer to the suffering. Professor Tsunajima of Waseda University, after losing his faith, recovered it when he gained a new vision of God during a time of illness. His book, The Experience of Seeing God During a Time of Illness has explained the meaning of faith to multitudes.

URGENT NEED FOR MORE CHRISTIAN LITERATURE.

While it is encouraging to study what has been the effect of the introduction of the Bible in stimulating other forms of Christian literature it must not be forgotten that only a tiny beginning has been made. The call for the supply and the distribution of Christian literature is just beginning to be heard as one of the outstanding needs of the lands now awaking to new life under the impact of the gospel. Neither in quantity, in quality, nor in subject matter is the literature now available satisfactory or sufficient. Take for example the needs of the home. The two-thirds of the women of the world long denied education or books are beginning to go to school. Thousands of them are becoming literate each year. In most mission fields there is little except the Bible for them to read. In all but two or three fields there is a dearth of books regarding the care of children, the work of home building, Christian biography, fiction, books of devotion. The eloquent fact that in all China there is but one picture book for children makes a louder appeal for wholesome, homely, helpful books for the mother and the children than would pages of argument.

The dearth of reading matter, the eager response with which our first limited attempts to supply the need are met, the absolute necessity of cultivating the reading habit, if a vigorous, broad-minded Christian community is to be developed, all point to the need of an adequate program of advance. All the great missionary societies are planning for advance. Old programs and standards are being discarded as outgrown and insufficient. It is necessary that the lack of books be taken into account. There are few signs that this problem is being faced in any but the most desultory way. Here and there a Board makes a grant. Now and then a missionary is set aside for literary work; but up to the present day no well considered plan has been formulated and adopted for the whole field.

Such a program means a large, a very large investment of money. If the people are too poor to buy books we must supply them; if they are too ignorant to desire books we must create the appetite. No self-supporting, self-propagating Protestant church can be created and maintained without books. The strong Protestant nations are all reading nations. The strong Protestant denominations are all reading denominations. We are people of the Book, of many books.

THE VALUE OF CHURCH MEMBERSHIP

"Do you think a man could get to heaven without joining the church?" asked three good men of a preacher.

"I think he could."

They laughed, patted him on the back, and called him broadminded.

"Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the preacher. "Why do you want to go to heaven that way?"

They were speechless.

"Why don't you ask me another question?" suggested the preacher. "Why don't you ask me if a man could get to England without going on a boat?"

"Well," they said, "we will ask you that. Now what is the answer?"

"I see no reason why a man could not get to England without going on a ship, provided he was a good swimmer, tied some food between his shoulders to eat on the way, had strength to buffet all the waves—if a shark did not get him. And suppose you did get to England without a ship, do you think you would get there much ahead of the man who goes by ship?"—*Selected.*

SOME SUNBEAMS

Keep your face toward the sunshine and the shadows will fall behind you.

Success consists not so much in sitting up nights as being awake in the daytime.

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.

One way of judging the wheels in a man's head is by the spokes in his mouth.

A mule can't kick and pull at the same time; neither can you.

Everyone admires a man of mettle provided there is not too much brass.

ISN'T IT THE TRUTH!

Sunday School Teacher—"Now, Charlie, what can you tell me about Goliath?"

Charlie—"Goliath was the man David rocked to sleep."

Hints for Intermediate Leaders

BY REV. C. M. TEUFEL AND O. C. RHODE.

Month of June, 1921.

JUNE 5—TOPIC, "OUR MISSIONS IN JAPAN."

Hymn, "Morning Light is Breaking;" also, "Saviour, Sprinkle Many Nations," from which memorize the third stanza.

Collect for missions—See Common Service Book.

Display a map of Japan.

Have report from persons previously appointed on the latest missionary facts as given in the *Lutheran*, or other Lutheran papers, on Japan, and any late interesting fact about Japan as given in a secular paper.

Have League learn names of our missionaries in Japan. Board of Foreign Missions can supply these.

Appoint at beginning of meeting someone to summarize the topic treated in the REVIEW after its presentation at the meeting.

If a Lutheran delegate to the recent World's Sunday School convention in Japan is available, invite for a short talk on subject.

Secure of Foreign Mission Board enough copies of pamphlet, "Bird's Eye View of Foreign Mission Field," so that each League member has a copy.

JUNE 12—TOPIC, "OUR LEAGUE'S SUMMER PROGRAM."

Emphasize the need for a definite program for the entire summer.

Hymns, "Beautiful Saviour, King of Creation," "My Soul Be on Thy Guard," "We Meet With One Accord," "Come Sound His Praise Abroad.'

Collect for aid against temptation.

Short papers prepared beforehand, "What shall we do about God during the summer months?" "What was wrong with our last summer's program?"

Have each member prepare a few sentences on a slip of paper giving ideas as to what can be done in League work during the summer.

Make up a list of books for summer reading and give hints as to their nature.

Have informal discussion on games and the like for summer.

JUNE 19—TOPIC, "CAMPING AND CONFERENCES."

Have all recite Golden Rule and make it slogan for camp or conference.

Hymns, "Onward Christian Soldiers," "Am I a Soldier of the Cross," "A Charge to Keep I Have," "Soldiers of Christ Arise."

Spend most of the time on the question of rules, and our duty to others. If you had a camp or conference last year analyze its operation and point out where the plans can be improved.

Have individuals give ideas as to operation of camp.

Suggestions for papers, "What shall we do with the member who uses bad language in camp?" "With the member who does not obey the rules?" "God in the camp." "Good times made worth while."

Use short prayers for purity, unity and against temptation.

JUNE 26—TOPIC, "OUR BODIES."

Hymns, "Awake My Soul," "Love Divine All Love Excelling," from which the last stanza should be memorized.

Prayer, carefully prepared on the subject.

Review Topic in REVIEW after its presentation, having used the references at proper places.

Secure copy or copies of Intermediate pamphlet and study part entitled, "The Intermediate from the Physical Standpoint." This can be done by assigning previously the sub-divisions to different members.

Discuss habits injurious to the body.

Debate, "Resolved, that health culture is better than physical culture."

See the Soul's Help to the Body, Isaiah 40:30-31.

INTERMEDIATE DEVELOPMENT.

The Intermediate experiment in our Luther League work is truly on. Reports direct and incidental indicate a growing interest and an increasing conviction.

Inquiries concerning the work has come from as far South as North Carolina and as far West as Minnesota.

Reports show that district and state conventions will make special provision for the presentation and discussion of the work. Ohio, Pennsylvania and Minnesota have well-defined plans for extension work.

However, from individual pastors and lay workers the most interesting testimony is coming. One writes: "I think I shall organize my boys as an Intermediate Luther League along the lines of the pamphlet sent me, that appeals to me." Another states: "I am thinking seriously of organizing my Intermediate boys and girls of the Sunday School along Luther League lines." Still another says: "Have just begun the organization of a Boys' League and hope it will go. Before this have usually had boys and girls together, but a survey of the situation here shows that the combination will not work."

(*Continued on page 30*)

Intermediate League Topics

OUR MISSIONS IN JAPAN

JUNE 5, 1921.
Zoe I. Hirt.
Isaiah 41:1-9.

Parallel Passages—Psalm 72, Zephaniah 2:8-11, St. Luke 24:45-48, Acts 17:22-31, Ephesians 3:1-9, Romans 10:11-21.

Memory Passage—Romans 10:13, 14, 15.

Our Scripture Lesson is wonderfully appropriate to our topic. Through the voice of His servant Isaiah, God here challenges the heathen to muster up all the arguments they can in their own defense. Then He enumerates some of the outstanding events in the life of His chosen people—events which cannot be explained without acknowledging the almighty power and guiding hand of Jehovah. Observing with dread God's wondrous works, the heathen have united in their efforts to suppress the truth and preserve idolatry.

The enemies of Jesus and the Gospel may do their worst. The truths of God's Word will bear the closest examination. And since it is Christ who founds and protects the Church and gives power to her workers, it is in vain that idol worshipers unite to resist the progress of the Kingdom of Christ. But let us note carefully the fact that God always uses men, like Abraham, Jacob, Isaiah, St. Paul, through whom to reach the heathen. He could send angel messengers direct from heaven, but He prefers to send human beings like us.

Japan is an island empire. It has been compared to a huge sea serpent lying off the eastern coast of Asia, with only parts of its body appearing above the water, its head, the Island of Yesso, 45 degrees north of the Equator, and its tail, Formosa, flapping on the Tropic of Cancer. The five hundred islands of Japan are really the tops of drowned volcanic mountain peaks. The loftiest summit is the beautiful snowcapped volcano Fuji, 12,395 feet high. The Japanese regard Fuji as a sacred mountain and many pilgrims climb it as an act of worship. Because the people of Japan see the sun rise over the Pacific Ocean, they call their country the "Land of the Rising Sun."

Fifty years ago this was one of the backward nations of the earth. The customs of the people were just as they had been for a thousand years. Two years ago, at the Peace table, Japan took her place as one of the five great powers of the world. It is the wisdom of her statesmen supported by the courage, self-denial, and patriotism of her citizens, that has enabled Japan to outrank all the other countries of Asia. The Japanese are light-hearted and exceedingly polite, and they are among the most cleanly people in the world.

We often hear people express fear that there will be a war between our nation and Japan. This would be a very great calamity indeed. One of the surest ways of preventing such a war is to make Japan a Christian nation. Many of the powerful Japanese leaders are doing exactly what our Bible lesson describes. They are consulting together how to preserve their old wornout heathen religions, Shintoism and Buddhism. Buddhist Sunday Schools are being conductel in some of the large industrial centers.

There is in Japan a Protestant misionary pastor to each 192,953 of the population. American Lutheran missionaries have been at work on the islands for about thirty years. The missions of our United Lutheran Church are on the islands of Kyushu and Hondo. The main stations are Saga, Kumamoto, Fukuoka, Osaka, Toyohashi, Nagoya and Tokyo. We have thirty-two missionaries, including wives, now at work. There are eighteen Japanese pastors, evangelists and other Japanese workers employed in our Lutheran missions. Several splendid types of Japanese Christian young manhood have come to America to be educated in our Lutheran colleges and seminaries.

Japan has an excellent school system. Ninety-eight per cent of the children between the ages of six and twelve years are in school. So educational work must be an important part of our missionary activities in the Sunrise Kingdom. We have many kindergartens and Sunday Schools. At Kumamoto we have a large Middle School with a Theological Department. This school is called the Kyushu Gakuin. It has an enrollment of 550 students, and many have to be turned away every year because there is not room for them.

Just about one in every 500 of Japan's population is a Protestant Christian. There are still 30,275,000 souls in this empire outside the reach of any Christian missionary. Let us repeat our memory verses and then pray God to raise up from among our Intermediate Leaguers those who will some day help carry the Gospel message to Japan.

(Read on another page the article: "My Visit to the Land of the Rising Sun."—Editor.)

OUR LEAGUE'S SUMMER PROGRAM

JUNE 12, 1921.

I Corinthians 16:9.
Rev. Frederick W. Barry.

Memory Passage—Revelation 3:8.

Parallel Passages—A Door of Hope (Hosea 2:5), A Door of Faith (Acts 14:27), A Door for the Extension of the Gospel (II Corinthians 2:12), A Door of Utterance (Collossians 4:3), An Open Door (Revelation 3:8).

The Apostle Paul never hurried matters. He took time to arrange a program and always allowed for providential interruptions and additions to his plans. In the chapter from which our lesson is taken, we see him following a carefully prepared program, directing the Church at Corinth to prepare for his coming. He wanted no time lost or wasted in gathering the funds he was to carry to the poor at Jerusalem after he came to their city. He outlines his journey to them, passing through Macedonia on his way. He plans to abide with them some time, perhaps through the winter, if the Lord permit. But here at Ephesus the Lord has opened a door, *extensive*, in its opportunities, and *effectual*, requiring great labors where great results are possible, Paul recognizes the opposition he must face, by those who would block the way and prevent his entering the open door, for there he encountered false teachers, both among the Jews and likewise among the heathen, who openly tried to hinder him. Where great good is, there evil is sure to start up as its antagonist. But God's open door always affords opportunities for a successful work even against the many adversaries that may arise.

TOPIC DEVELOPMENT.

Wise boys and girls are on the watch for, and avail themselves of opportunities. We want our summer program to be arranged, so that we will neglect no opportunity to do good to others, nor miss any advantage that will help every member of our League.

1. *Plan for Meetings.* Let us make careful plans how and where we shall conduct our meetings during the summer. Not all will go away on vacation. Let those of us at home plan meetings that will keep up the interest—outings, with a lunch together, on a week day occasionally, and the topic discussed in God's beautiful out-of-doors. If only a few in number, go to the home of some shut-in members of the Church and hold your meeting with them. Perhaps the door will be opened also to some who are not members of the Church.

2. *Attend Meetings Where You Go.* Let those who go on vacations attend the League meetings where they are, if there is a meeting. You will get new ideas which may open a door for a greater opportunity for your society at home. And be always ready to take part as though you were at home in your own League meeting.

3. *Summer Camps and Conferences.* If you can take advantage of a summer camp or conference, as an entire League, do so. There a door, "great and effectual" like Paul found at Ephesus, will be opened to you. Everyone who can attend a summer camp or conference, under the direction of the Church or the Luther League, will have innumerable opportunities, physically, mentally and spiritually.

4. *Remember the Other Fellow.* In the "program" remember the "other fellow." Do a good deed toward someone every day. Assist the aged and infirm and show them respect. Have a smile and a kind word for everyone. Consider those who are younger than yourself and help them to enjoy life. If possible, help some poor boy or girl to have a few days of sunshine and out-of-door pleasure during the summer. This is the work for young Christians to do. These are

some of the many doors opened before your eyes for real service for Jesus.

5. *Other Plans.* Your particular community will suggest other plans. (Consult your pastor for suggestions.)

CAMPING AND CONFERENCES

JUNE 19, 1921.

Rev. Frank W. Richter.

Scripture Lesson—Mark 5:1-2; 6:31-32.

Parallel Passages—Matt. 14:13; Luke 9:10; John 6:1-3.

Memory Passage—"Come ye yourselves apart into a desert place and rest a while."

LESSON DEVELOPMENT.

There are some people who say they never have time to take a vacation. They are the very ones, who, sooner or later, are forced to take some time off, and it usually is on a bed of sickness.

Jesus evidently believed in vacations as we read in various places in the New Testament where "He went apart to rest a while," and it was usually in the mountains or along the shore of some beautiful lake where He could be alone and in quiet and commune with His heavenly Father. We would say in the language of today, "He went camping." Sometimes He took His disciples with Him in order that He might instruct them in the work they were to do after He returned to His home in heaven and we would call that "A Conference."

TOPIC DEVELOPMENT.

"Camping and Conferences," "Camping" for the boys and girls, and "Conferences" for the older persons.

CAMPING.

Those who know tell us that you can do more with a boy in camp in one week, under proper leadership, in the building up of his Christian character than we can in a whole year under ordinary circumstances. There is something inspiring about a quiet talk under the trees, or under God's open skies which makes a lasting impression on the plastic mind of youth and even on those of mature years.

Parents who have had their boys in a camp for even one summer are enthusiastic about sending them back as they realize how much good it has done them. They have noticed that their boys take a greater interest in becoming leaders in their church work after returning home.

CONFERENCES.

We have the boys and girls to fill our camps; but where can we get the proper leadership? For this purpose many conferences are being held every summer. Their number is increasing from year to year.

Perhaps the best known are the conferences held at Northfield; but our own Lutheran Church has for a number of years held such meetings in our colleges and seminaries. Why not establish camps with this same idea in mind? There should be one adult in a well established camp for every six to ten boys and girls in order to give them the proper leadership! Shall we have them?

APPLICATION.

A daily program for a summer camp must necessarily be rather flexible, according to weather condition. The following has been tried out and has worked fairly well: 6:30, reveille; 6:45, setting up exercises; 7:00, morning dip; 7:30, breakfast; 8:30, inspection; 9:00 to 10:00, open for ball games, short hikes, boating, meetings, etc.; 11:00, swim; 12:00, dinner. Afternoon, rest, reading or sports; 4:00, swim; 5:30, supper; 6:30, Luther League; 7:30, campfire, wiener roasts, spud roasts, corn roasts, marshmallow toasts, stunts, etc.; 10:00, taps.

For a religious program for the Lord's Day the following has worked out very nicely: 10:30 a. m., a combination service of Sunday School and Church; 6:30, Luther League meeting.

OUR BODIES

JUNE 26, 1921.

I Cor. 3:16-17; 6:12-20.

Rev. Henry Manken, Jr.

Our Catechism explains how that, according to the Holy Scriptures, every boy and girl has a soul and a body. Let us study some interesting and important truths and lessons about our bodies. Gen. 2:7. In the beginning, before sin and death came into the world, the human body was holy, beautiful and immortal. Gen. 1:26-27; Psalm 8.

The Bible texts teach us that each one of us, i. e., everybody, is intended by God to be a temple, a sanctuary, or holy place, in which the Holy Spirit might live. God Himself is spirit. When He came among men on that first Christmas morn, He clothed Himself in human flesh. Jesus Christ is the incarnation of God the Father. So our bodies are like houses in which our souls in particular and the Holy Spirit in general dwell. Now while we are to think in our lesson today a great deal about our bodies, let us not forget to give to the spiritual its proper emphasis. See Jno. 6:63; Rom. 8:11?; I Jno. 2:16-17.

We love the story of David, the Shepherd Lad. In I Samuel 16:18, he is described as a young man of a *"comely person"* We learn of the boy Jesus in Luke 2:16 that he advanced also *"in stature."*

Just as man's body in the beginning was holy, and beautiful, and immortal, so we wish to have our bodies today—clean and sweet, perfectly and joyously healthy. We desire to be physically as well as mentally and spiritually strong so that the Holy Spirit, who dwells in us, may use our bodies in a large and effective way in His service.

Let us keep our bodies *holy.* I Cor. 7:34. They are members of Christ. I Cor. 6:15. All sinful practices defile and destroy our bodies. Dan. 3:28; I Cor. 6:18; Rom. 1:24; Rom. 6:12. When sin dwells in our bodies, the Holy Spirit departs. Eph. 4:30. Keep the body holy unto the Lord I Cor. 6:13.

Let us keep our bodies *beautiful* We must learn how to keep well. We must know and practice all of God's good laws for a healthy body—correct posture, wholesome feeding, hearty breathing, vigorous exercise, sufficient rest, thinking of pure thought in a right way, and no over indulgence in the nervous and emotional excitement of the day. To ignore the keeping of God's wise laws will bring on the destruction of the beauty and strength and efficiency of our bodies. We are to glorify God in and through our bodies. Study I Cor. 6:20; Phil. 1:20; Rom. 12:1.

Let us pray our Heavenly Father to *save and glorify* our bodies in Heaven. Rom. 8:11, 23; Phil. 3:21; I Cor. 15:42-44. And now, may "the God of peace Himself sanctify you wholly, and may your spirit and soul and *body* be preserved entire, without blame at the coming of our Lord Jesus Christ. I Thess. 5:23; Matt. 10:28.

HINTS FOR INTERMEDIATE LEADERS

(*Continued from page 28*)

This increasing interest is attributed to the pamphlet on the Intermediate Luther League compiled by the Rev. A. T. Michler, to which a group of persons contributed. The mere reading of this pamphlet has shown a positive plan of organization and outlined a workable program of activities along sound varied lines.

One of the most striking statements received, and from one engaged efficiently in varied and important church activities, is to this effect: "If it were possible for me to devote all my time and energy to work in the Church, I would choose to spend most of my time with boys and girls between the ages of twelve and sixteen years. That is the time when foundations are laid. Throughout this nation of ours the forces of righteousness pay too little attention to boyhood and girlhood. Even when a Church does go out into the highways and by-ways it doesn't pay much attention to the boys and girls out there. We cannot realize what an army there is in the reformatories of this land. Everywhere Juvenile Court workers are overworked, and they accomplish almost nothing of a constructive nature."

The Intermediate work, therefore, is no longer an experiment. It has become a necessity. Prayer, patience, and perseverance must stand back of it. It is Christ's

Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

This is the last set of Topics on "The Lamp That Lights the World." Review the Topics at each of the June meetings; or have a public meeting, at which some of the material can be arranged into a program, and any work the children have done be exhibited. (Write to this office for program suggestions.)

June 5—*"Speaking Their Language"* (missionary). See Topic for suggestions. Review all the missionary Topics studied.

June 12—*The Master's "Blesseds."* Opening devotions, prayer, hymn, Beatitudes repeated by Juniors, roll call, minutes, new members, birthday exercise. Review of Topics on favorite parts of the Bible (Jan. 9, Feb. 15, March 13, April 10, May 22). Study of Topic: (a) Topic from REVIEW given by five Juniors, (b) Lesson summed up by leader. Hand work; Beatitudes written in notebooks. Offering, closing exercises.

June 19—*The Boy Who Brought His Lunch.* Opening devotions, hymn, Scripture lesson, prayer, roll call, minutes, new members, birthday exercise. Review Topics on boys and girls of the Bible (Jan. 16, Feb. 20, March 20, April 17, May 15). Study of Topic, in charge of leader (children with Bible read parts in turn as suggested in Topic). Offering, closing exercises.

June 26—(Practical) *Lamps That Light the World.* Opening devotions, hymn, prayer, repeat Missionary Bible Alphabet, Books of the Bible. Review practical Topics (Jan. 30, Feb. 27, April 24, May 1). Study of Topic: Topic as given in the REVIEW presented by five Juniors. General talk on whole series of Lamplighter lessons, with thought of how each one can be a Lamplighter. Business meeting, roll call, minutes, treasurer's report, new members, birthday exercise, report of committees, planning of summer activities (outdoor meetings, picnic, excursion). Offering, closing exercises.

This ends the first six months' program. Send to this office the notebooks your Juniors have made. The committee has held a meeting to outline the Junior Topics for the balance of the year. Announcement of the same will be made in the June REVIEW.

Northeastern Ohio District reports two new Junior Leagues, Calvary Junior League, Cleveland; First Junior League, Kent. *Shillington* (Pa.) Junior League, organized in November with twenty-nine members, now has ninety-eight members. From *St. Paul's, Philadelphia,* comes this: "The Girls' Junior League meets every Thursday afternoon, and is growing all the time. Our 'Searcher's Club' is something new; we have fourteen girls interested. Come and visit us some Thursday and see what it is. The Intermediate Department is studying 'Martin of Mansfeld' (a child's life of Luther), and in this connection are making a biography scrap book. The Juniors are studying 'Lamplighters.' Come and listen to the stories Mrs. Haar is telling about the great 'Lamplighters' of the world. These little tots are making a picture book to send to the hospital for 'shut-in-days.'" The *York District* is planning to have a Junior convention distinct from the annual Senior convention.

Junior leader, are you planning to attend your State convention? Junior work will be presented at many of these. Are you planning to attend the nearest summer school? You will get help there, for many will have hours on Junior methods. And did you ever take a Junior to a convention?

Have you ever held a Junior rally with Junior societies nearby? There was held in one district this last year seven of such rallies where the Juniors themselves rendered a missionary program, and the leaders met afterward in conference. (Suggestions for programs and plans will be furnished by this office.) Plan for one for your neighborhood.

Junior leaders, do you want better preparation for your work? Here is a course of study, the reading of which will help you in all lines of activity with the Juniors:

For Child Study—Child Nature and Child Nurture, The Unfolding Life.

For Story-Telling—Stories and Story-Telling, St. John; How to Tell Stories to Children, Bryant; Stories to Tell to Children, Bryant.

Books of Stories—Junior Mission Stories, Primary Mission Stories, Tell Me a True Story, Stuart; Tell Me a Story I Never Heard Before, Stuart; Twilight Stories, Bailey; Holiday Stories, Bailey; The Silver Crown, Richards; Why the Chimes Rang and Other Stories, Alden.

For Socials—Children at Play in Many Lands, Children's Parties for Sunday School and home, Fitch.

Pictures—Pictures in Religious Education.

Life of Luther—Martin of Mansfeld.

General—Missionary Education of Juniors.

Junior League Topics

SPEAKING THEIR LANGUAGES
(The Islands of the Sea)
(Missionary)

JUNE 5, 1921.

DAILY BIBLE READINGS.

Letters of Jesus' Lamplighter.—Paul. Ephesians.

Sunday—Eph. 2:6.
Monday—Eph. 3:14-21.
Tuesday—Eph. 4:32.
Wednesday—Eph. 3:14-19.
Thursday—Eph. 5:1, 2.
Friday—Eph. 6:1, 2, 3.
Saturday—Eph. 6:13-17.

PROGRAM.

Topic—Speaking Their Language; or Sailing Among the Islands of the Sea With the Bible.

1. Hymn—From Greenland's Icy Mountain.
2. Five minute review of previous chapters.
3. Prayer for Lamplighters in all the world.
4. Missionary Bible Alphabet (see packet)
5. Hymn.
6. Hans Egede's Iceberg Verse (see packet).
7. Chapter 6 of Text Book.
8. Sentence prayers
9. Announcement of the support of a Bible woman in India.
10. Hymn.
11. Announcement of new programs and book.

SUGGESTIONS.

(2) Leaders should conduct the review by a quick fire of questions about the Lamplighters of the various chapters studied and the journeys of the book. If a map of the world is available or an outline map can be made, paste lamps drawn from the design on the various countries studied to which the light has gone. Paste a cut-out picture of the Bible at Baltimore, Maryland, to indicate the headquarters of our Foreign Mission Board from which we send out light.

(6) Have the story told and the verse memorized. A little cut-out ship or an iceberg with the verse printed on it may be given to each member.

(7) The material of Chapter 6 may be presented according to the plan given on Page 20, of Leader's Helps for Lamplighters Across the Sea. If scenes cannot be acted, the different incidents may be described by members, to whom they have been previously assigned. Stories of ships that have carried missionaries may be added or substituted. Such stories can be found in *Lutheran Woman's Work*, and *Lutheran Boys and Girls*.

(9) Make a chart showing the various objects to which the Juniors' missionary money is being given. The support of a Bible woman in India, the work of the kindergartens in Japan, are some of the objects to which the Juniors are contributing. Have your Junior League aid in this work, and put on this chart as many pictures as possible of these phases of the work.

(11) Announce that from July to December we will learn how our Church works in America. The Home Mission text book is Mr. Friend o' Man. Announcements will follow.

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THE MASTER'S BLESSEDS AND HOW I MAY WIN THEM

JUNE 12, 1921.

Matt. 5:12.

(Esther E. Martin.)

DAILY BIBLE READINGS.

Letters of Jesus' Lamplighter.—Paul. Philippians.

Sunday—Phil. 2:1-4.
Monday—Phil. 2:6.
Tuesday—Phil 3:13, 14.
Wednesday—Phil. 4:4.
Thursday—Phil. 4:6.
Friday—Phil. 4:8.
Saturday—Phil. 4:13.

Where Jesus Taught. One day while Jesus was out in the country talking to His Disciples, He noticed people coming from all directions. Just before He had come to this place, He had healed many of their diseases and no doubt they wanted to see more of Him, so they followed Him.

What He Taught. This time He did not heal anyone, but turned and walked up the mountain side until He came to a place where He could see everyone and then sat down. The Disciples seated themselves at His feet and the multitude below them. When all was quiet, Jesus began preaching to them and the first word He said was "Blessed." The sermon He preached is called the "Sermon on the Mount" and the first nine things He said are called the Beatitudes. Each of these begin with the word "blessed."

How to Win Them. Each Beatitude tells us what we must do to be "blessed" and how God will reward us; so if we want to win them, we must do just as Jesus tells us in each one.

WHAT THEY ARE.

Blessed Are the Poor in Spirit for Theirs is the Kingdom of Heaven. (Read Luke 18:10-14.) Here the Publican shows what poor in spirit means. He knew how much he had to depend upon God; how holy God is and how sinful he himself was. If we think of God as this man did, then we are real Christians and will inherit the kingdom of heaven—that is, go to heaven.

Blessed Are They That Mourn, For They Shall Be Comforted. To mourn means to feel sorry about something. Here Jesus means those who are sorry for their sins. If we are sorry for our sins and trust in Jesus, God will comfort us not only here but in Heaven. If we say this Beatitude as we understand it, it will sound like this: Happy are they who are sorry for their sins and trust in Jesus, for God will cheer them by forgiving their sins. The Prodigal Son mourned over his sins and when he came to his father and asked forgiveness, his father comforted him.

Blessed Are the Meek: For They Shall Inherit the Earth. Some people think meek means weak, but it doesn't mean this at all. Jesus was meek and yet He wasn't weak. If we are meek we are ready to forgive when others wrong us and do not think of getting "even" with them. Neither will we brag about ourselves. We will control our temper and try to please others. The great men in history were meek. We never hear of Abraham Lincoln getting "even" or bragging; we know that he loved God and tried to be meek as God would have him and he inherited the earth—he became the greatest man in the United States. While we might not become the President of the United States, yet God will make others respect us, and love us.

Blessed Are They Which Do Hunger and Thirst After Righteousness: For They Shall Be Filled. Once upon a time some robbers held up a missionary. He thought they would torture him as heathen robbers often do or else take his money and his watch and perhaps his clothes; but instead of doing these things, they led him to their camp and pleasantly asked him to explain the Bible to them. It seems that they had found a few pages one day in some things they had stolen. They had sent for a teacher several times after they had read the pages but no teacher had come, so they kidnapped the missionary because they were hungry and thirsty to know God's Word and to live as they should. The missionary explained the Bible to them and they were satisfied.

Blessed Are the Merciful For They Shall Obtain Mercy. (Read Luke 10:30-37.) The priest and the Levite could not expect God to be merciful to them when they did not show mercy to this poor man. Neither can we expect God to do the things we ask of Him if we will not do them for our neighbors. Remember the Golden Rule.

Blessed Are the Pure in Heart For They Shall See God. Real Christian boys and girls must only have good thoughts in their hearts; good thoughts of others as well as thinking often of God. They must not let bad thoughts in at all. Just as soon as a nasty thought tries to work itself in, they must keep it out by thinking of something good. The very best way to do is to think constantly of Christ's life. If we try with all our might, we will have only good things in our hearts and will therefore be *pure* in heart. The reward is what all Christians hope for and that is that we shall see God.

Blessed Are the Peacemakers: For They Shall Be Called the Children of God. One Sunday, a little girl saw two boys fighting near the church. She stopped and asked the boys why they were quarreling and told them how God wanted everyone to love

one another and that He was displeased when people fought. After talking to them for quite a while, she invited them to go with her to Sunday School the next Sunday. The boys consented to go and the next Sunday they went with her. This little girl was a peacemaker and because she was, she is a child of God. Jesus came to earth to save our souls, but He also came to teach us how to love one another. So you see, when this child stopped the boys' quarrel, she was also teaching them to love one another and so she pleased God. It isn't hard to be a peacemaker and it is wonderful to be called a child of God.

Blessed Are They Which Are Persecuted For Righteousness Sake For Their's Is the Kingdom of Heaven. A whole Chinese family who had become Christian were killed in the most horrible way because they refused to deny Christ. Stephen, the first martyr, was stoned to death because he preached about Christ. If we are not ashamed of Jesus and will defend Him even though we may suffer for doing it, then we will receive the promise in this Beatitude—we will live in heaven.

Blessed Are You When Men Shall Revile You and Shall Say All Manner of Evil Against You Falsely For My Sake. Rejoice and Be Exceeding Glad For Great Is Your Reward in Heaven: For So Persecuted the Prophets Which Were Before You. Read I Peter 4:1, 12-16, also II Corinthians 11:20-28. Matthew 11:19. Matt. 27:39-44. Romans 2:6-10. 2 Chron. 24:20-21 Tell the story of Daniel Explain the Scripture passages as you read.

Memory Passage—Matt. 5:12.

Suggestive Hymns—

1. Rejoice ye pure in heart.
2. Who is on the Lord's side?
3. Lord a little band and lowly.
4. Blessed Jesus at Thy word.
5. God of mercy, God of grace.
6. Christ for the world we sing.
7. I was made a Christian.
8. God make my life a little light.

Suggestion. The Superintendent may eliminate the explanations of the Beatitudes and spend the greater part of the lesson period in teaching the children to learn them by heart.

THE BOY WHO BROUGHT HIS LUNCH

JUNE 19, 1921.
(John 6:1-14.)
(Laura Wade Rice.)
DAILY BIBLE READINGS.
Letters of Jesus' Lamplighter—Paul.
Colossians.

Sunday—Col. 1:12-20.
Monday—Col. 2:6, 7.
Tuesday—Col. 3:1, 2.
Wednesday—Col. 3:14.
Thursday—Col. 3:16.
Friday—Col. 3:23, 24.
Saturday—Col. 4:2.

Lesson Taught—It is a great honor to be allowed to give to Jesus and so help Him help others.

Memory Verse—John 6:9, Matt. 25:40.

Story—It was springtime in Galilee. The grass was fresh and green, and the starry wild flowers grew everywhere, the skies were blue and the birds sang their spring songs in bushes and trees. Out on the water of the blue sea of Galilee a little boat was culling its way to the northeast. The Lord Jesus and His friends were in it, they had come away from the crowds for a little rest. "But see," one of the disciples must have said, "what is the use? Look at the boats following us, and the crowds are really going to walk around the head of the lake till they see us land."

"They'll be there to meet us," another would say. "How can we rest and talk to the Master about our journeys as He wants us to?" It was just after Jesus had sent His twelve disciples to visit the towns and tell of Him and the Kingdom. While they were gone King Herod had John the Baptist beheaded. Have one Junior read Matt. 14:13 and another Mark 6:30-33. Did Jesus fret when He saw that His plans would be spoiled? Would you? Have Mark 6:30-34 read.

It was a large crowd. All day Jesus taught and cured the sick. There were children. One boy liked to stay near the wonderful Teacher.

You never know when you get up in the morning what will happen before night. This lad did not dream when he took his lunch from his mother and started after the crowd what a wonderful story he would have to tell at night. And nothing would have happened if he had been greedy and selfish. Perhaps he was too busy watching Jesus to eat! No one knows what Jesus said that day—you may be sure that lad could repeat His words to mother when he got home. Do you tell mother what you learn of Jesus' words at Sunday School and Junior League? Have John 6:4-7 read. The disciples had no food, the crowd had none. Wrapped in the boy's girdle was his forgotten lunch. Have verse 8, 9 read. Andrew had been watching that boy; he could see in his face how much he wanted to do something for Jesus. Would *you* go hungry to give to Him? Do you remember the "Inasmuch" verse? The boy was ready for just *that.* You know how earnestly he said he was not hungry and he just *wanted* Jesus to have his lunch, and you can see his eyes grow bigger as he saw what the Lord did with it. Read verses 10-13. And then? It does not say, but don't you believe the dear Jesus found him and put His strong, kind hand on his shoulder while they watched the disciples at work? The boy would not want any *words* of thanks, it was enough to be near Jesus and to help Him. You can almost hear him tell his mother at night how the Lord had made his lunch feed five thousand men, besides women and children!

Jesus wants *your* help. He says "Inasmuch" to *you.* What have you been glad to give Him? A girl gave a penny once, it was all she had, and it paid for a tract that brought a whole village in India to know Jesus and turn away from their idols. A boy gave his playtime to run errands and earn money for Home Missions. *Someday* God will tell him just where it went and who it helped. That will be *your* story, just as our lesson is the story of the boy who was willing to do without to help Jesus and other folks. Keep your eyes open and help everywhere. Jesus will bless your gifts and use them.

LAMPS THAT LIGHT THE WORLD
(Bible Lamps)

JUNE 26, 1921.
(Candle Not Hid—Matt. 5:16.)
(Practical—Good Deeds.)
Brenda L. Mehlhouse.
DAILY BIBLE READINGS.
Letters of Jesus' Lamplighter—Paul's Epistle to the Hebrews.

Sunday—Heb. 1:1-7.
Monday—Heb. 2:1-4, 6-11.
Tuesday—Heb. 4:12-16.
Wednesday—Heb. 8:14
Thursday—Heb. 11:1-10.
Friday—Heb. 11:17-27.
Saturday—Heb. 11:17-27.

A Candle Shining Brightly. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A candle would not be of much good if it were covered up, it would give no light; it must be set up on a candlestick. So with us, we must be shining lights for others; our lives do not count for very much if we do not help others, and shine and give light to others. We can do this by doing good deeds.

Good Deeds Are Like Shining Candles. For several Christmases it has been the custom in my town to have the windows of the homes lighted up with shining candles on Christmas Eve. Last year just as it grew dark, on my way home I walked through the town and on every side the bright candles beamed at me from the windows. Big candles, little candles, red Christmas candles, all sorts of candles, and what a message of cheer and joy and happiness they beamed forth! The street lights were out, but the beaming little candles everywhere told not only of Christmas joy, but joy shining through all the year. Just as the little candles shone into the dark world, so good deeds, and the good works we do, shine out and bring cheer and joy to others.

Deeds of Kindness at Home and School Are Shining Lights. Running errands cheerfully, obeying the teacher, being kind to the new schloar, courteous to one's schoolmates, respectful to the teacher, patient with little folks, kind to the old, these are all good deeds that make us shine.

You all know the old story of Aladdin and his wonderful lamp, how every time he rubbed the lamp a genii appeared who granted him just the thing he wished for. Good deeds are just like that exactly; they call forth the spirit of Love, and when we make people love us, we have everything we need to make us happy.

Good Works for Unfortunates. Boys and girls can be shining lights to help those who do not have

the things they do. They, each one of them, and as a Junior League, can help the sick children in hospitals, and the children in our orphan homes, by sending them gifts; they can sing and bring cheer to the old folks in their homes; they can visit the shut-ins and take cheer and gladness into their life; they can speak kind words and words of cheer to the lonely and discouraged. Oh, there are many ways in which Juniors can be shining lights in this way. I wonder if *you* are one!

Good Deeds in the Church. We can do good deeds in the Church, be faithful and punctual in attendance, bring others, help the work, learn the lessons taught, take our part in the Junior meetings, do what we are asked to do.

Shining Lights in Sending God's Word to Darkened Lands. We can be bright and shining lights by helping our work in other lands that do not have this Word that is "a lamp to our feet and a light to our path." We can all be missionaries, working, studying, praying, and when we grow up some of us will want to go across the sea and carry the light of the Gospel to the lands that lie in darkness.

The Lamps That Light the World. These good deeds that we can all do are the lamps that light the world. We have so much evil in this world, but the good shines so brightly that it must outshine the evil, and the good deeds which people do shine and shine until they light the world. Let us each be a bright, shining light:

"God make my life a little light,
Within the world to glow,
A little flame that burneth bright,
Wherever I may go."

Young People's Organizations

BY HARRY HODGES.

WHAT is organization? It is a focusing of facts and forces of individual effort, a unity of effort, a distribution of labor.

Why organize? To promote efficiency and secure the best results.

Why organize our young people? For the sake of the young people themselves—to keep the confirmed young people loyal and true to their confirmation vows through friendship and association—to foster the spirit of loyalty and stimulate increased Christian activity in the Church—to develop the latent talent in our Church and provide a trained laity qualified for service—for the strengthening of our Church—for the infusion of new life, modern methods and progress in the Church.

Organization is the means to an end, never an end in itself. Do not over-organize.

What are the requisites of a good organization? A knowledge of and a zeal for the society's object—intelligent leaders—methods that win—the right kind of tools (members, meetings, topics, work)—good rules for government—affiliation with higher bodies (district, state, national)—sending delegates to conventions—leaders training successors.

In what way can we best develop leaders? By seeking out those who are capable of development, remembering that not all are born leaders—by instilling a knowledge of the duties of the office into the candidate before electing him—by starting the young person in a minor office and elevating him gradually—by not permitting a few to usurp the place of leadership, but giving all a chance.

What can the members do toward making a good organization? Furnish the steam—be prompt in attendance—take part in the meeting—co-operate in all activities.

How can the interest of members be maintained and increased? By having a definite object—by keeping the object in view—by having a well-planned program—by having loyal leaders—by giving every member something to do.

Interest is the main thing that holds young people together.

How may we retain old members as they drop out? By finding out their excuse and seeking to remedy said excuse—by pointing out to them their responsibility—by making the meetings so interesting that they will not want to drop out.

How can we secure a good attendance at the meeting? By personal work—by having interesting meetings—by creating a social atmosphere.

Why should we affiliate with the higher bodies? To widen our horizon—to increase our knowledge—to deepen our convictions—to brighten our aspirations—to enlarge our sympathies—to enrich our spiritual life—to fit us for greater efficiency.

Why should we send delegates to the conventions of the higher bodies? To create in them a sympathy for the larger fields of service—to give them a vision and an inspiration that they may bring back and give to others.

What are the advantages of these conventions? Discussion—inspiration—education—co-operation—enthusiasm—vision—acquaintanceship.

In what way can we best realize the larger possibilities of our work? By having the pastor and the society in close sympathy with each other—by educating the young people to know their Church and its work.

In what way can we best develop our resources? By knowing the resources and seeking to strengthen them—by development along personal lines.

JOHN THE BAPTIST HONORED?

John the Baptist has been very highly honored. Pope Benedict has named him patron saint of the movies. We can imagine what John would have to say about the modern movies, were he on the scene—and about the gentleman on the Tiber also.

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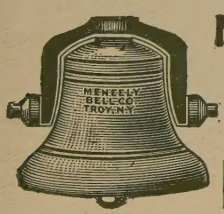

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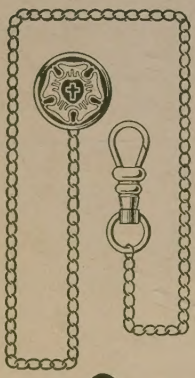

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